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VI.—THE MIDDLE-ENGLISH METRICAL VERSION OF THE *REVELATIONS* OF METHODIUS; WITH A STUDY OF THE INFLUENCE OF METHODIUS IN MIDDLE-ENGLISH WRITINGS *

I

Among the works of authority referred to by mediæval writers the *Revelations* of Methodius long held a prominent place. Its popularity continued even into comparatively modern times, for from the year 1475 printed

* The following study was first undertaken by Miss Marguerite Thiebaud, graduate scholar in English at Bryn Mawr College, 1912-1914, but was left unfinished at her death in March, 1914. Miss Thiebaud had prepared a transcript of the English text here printed, from rotographs of the original MS., and had identified the work, by comparison with the 1496 edition of the Latin text, as a translation of the *Revelations* of Methodius. She had also noted points of agreement between the English metrical version and the *Cursor Mundi*. Through the kindness of Mr. B. F. Thiebaud of Connersville, Indiana, I have had the assistance of Miss Thiebaud's transcript and notes in continuing the study of the *Revelations*. The transcript has since been compared with the original MS. in the British Museum.

editions of the text appeared at frequent intervals.[1] Sackur, its latest editor, who has prepared a critical version of the work, goes so far as to credit it with an influence second only to that of the canonical books and the Church Fathers.[2] It is the purpose of the present study, first, to investigate the influence of this work upon Middle-English writers, discovering, if possible, to what extent and in what version, they used Methodius; and furthermore, to publish, as evidence of the popularity of the *Revelations,* a Middle-English metrical translation, which has been preserved in a single MS. Before taking up this phase of the influence of Methodius, however, it will simplify the discussion to summarize briefly what sort of material the *Revelations* contains, and what is known of its author and its origin.

The *Revelations,* originally written in Greek, is a history of the ancient world-kingdoms and a prophecy of the last days. It begins with Adam and Eve, proceeds with a brief account of the patriarchs as far as Abraham, and then traces out the line of succession of the great kingdoms of Babylon, of the Medes and Persians, and of Macedonia, culminating in the Roman or Christian world-empire. From this point the narrative becomes prophecy and deals with the future conquests of the children of Ismahel (the Saracens), the invasion of Christian lands by Gog and Magog, and the persecutions of Antichrist at the end of the world.

In Sackur's discussion of the contents and sources of the *Revelations,* two points stand out: the author's use of material of Syrian origin, and his arbitrary adaptation of his material to the development of a central theme, that of

[1] Cf. E. Sackur, *Sibyllinische Texte und Forschungen,* Halle, 1898, p. 4 f.

[2] *Op. cit.,* p. 6.

the succession of the world-empires.[3] In the first part of his narrative, for example, the author is indebted to the so-called *Cave of Treasures,*[4] a Syrian work of the sixth century, for the boundary lines which he uses in dividing his history into periods of a thousand years, and among other borrowings, for the figure of Jonitus, a son of Noah born after the flood and endowed with superhuman wisdom.[5] Again, a Syrian source underlies the account of Alexander's imprisonment of Gog and Magog.[6] Lastly, in the statement that the last king of the Romans will surrender his power to God on Golgotha, the *Revelations* again touches Syrian tradition,[7] according to which Golgotha, as the center of the earth, is the scene of all the crucial events of world-history.

The second point, the author's manipulation of his material to suit his ends, is well illustrated in his introduction of the otherwise unknown Chuseth. She is called daughter of the king of Aethiopia and mother of Alexander. Upon the latter's death, she marries Bizas, founder of Bizantium; their daughter, in turn, marries Romulus, and thus the Macedonian empire becomes by inheritance a part of the Roman or Christian empire.[8] It may be gathered from this brief survey that in the midst of much common tradition, the *Revelations* had some new and unusual material to offer to western Europe.

The authorship, place of origin, and date of this work are still matters of conjecture. In the MSS. the *Revelations*

[3] Sackur, p. 11.

[4] *Op. cit.*, p. 9 f. Sackur refers to a German translation by C. Bezold, *Die Schatzhöhle*, Leipzig, 1883. An English translation made from an Arabian recension of the same work has been published by Margaret Dunlop Gibson in *Studia Sinaitica*, No. VIII, London 1901, under the title *Kitāb al-Magāll.*

[5] *Op. cit.*, p. 14 f.

[6] *Op. cit.*, p. 35 f.

[7] *Op. cit.*, p. 43 f.

[8] *Op. cit.*, p. 27 f.

has always been assigned to Methodius, bishop of Patara, who was martyred under Diocletian about 311-312 A. D.[9] The fact, however, that the *Revelations* refers to events of the second half of the seventh century [10] eliminates at once the possibility of that bishop's authorship. The real author, then, remains unknown. Of the translator who turned the work from Greek into Latin, only the name has been recorded, in the preface-heading of a single MS. which reads: *Incipit praefaciuncula Petri monarchi.*[11] The Latin forms used in this MS. afford some evidence for the supposition that the translation was made in Gaul.[12] It was in the Latin, rather than in the Greek, version that the text spread over Europe. The existence of the translation in MSS. of the seventh or eighth centuries, together with internal evidence which points to the possibility that the author's description of the Ismahelites' conquests is based upon historical invasions made by the Mohammedans during the seventh century, has led critics to assign the work to the close of that century.[13] However vague the details of its origin may be, there is no doubt that the

[9] For a brief discussion of Methodius cf. *Dict. of Christian Biography*, Art. Methodius. Also, Leo Allatius, *De Methodiorum scriptis Diatriba*, Hamburg, 1716, p. 77 f. and E. Carel, *S. Methodi Patarensis Convivium Decem Virginum*, Paris, 1880, p. 6 f.

[10] Cf. Gudschmid, *Kleine Schriften*, Leipzig, 1894, v, p. 505 and Sackur, p. 45 f.

[11] Sackur, p. 57. The translator's preface did not share the popularity of the text, for it is found only in the one MS. The name does not occur in the preface itself.

[12] *Op. cit.*, p. 56.

[13] Cf. Gudschmid, v, p. 505 and Sackur, p. 45 f. Bonwetsch, *Methodius von Olympus*, Erlangen u. Leipzig, 1891, p. xxxviii, gives a summary of dates proposed before the appearance of Sackur's work. Sackur and Gudschmid are in practical agreement; the latter (p. 505) dates the *Revelations* 676-78, while the former (p. 56) would set it a little later, in the last years of Constantine IV (668-685).

Revelations, once translated, soon became and remained a widely-known authority.

II

With this brief account of the work, we may turn to the discussion of the *Revelations* in connection with English writers. That the work was easily accessible to them is evident from the large number of surviving MSS. But these MSS. show, further, that the text current in England was a much abridged version of the original.[14] Since this short text is the one commonly used by English writers it will be necessary to point out its chief distinctions. Of twenty-one MSS.[15] examined, twenty repre-

[14] It is not implied that this short version is peculiar to England. Sackur speaks of innumerable MSS. of the *Revelations* in Continental libraries which have not yet been examined. Among these, no doubt, similar short versions would be found. In the Vatican Library, for instance, the Regina Collection contains five texts of Methodius, of which two, Regina 219, f. 1 and Regina 553, f. 169 have the altered beginning found in short texts. The Ottoboni MSS. of the same library include three texts with the altered beginning: Ottob. 609 f. 20 r; Ottob. lat. 222, and 662 f. 129 r. For the notes on these MSS. I am indebted to Mrs. Grace Frank, of Bryn Mawr.

[15] The following are short texts; fragments and extracts are not listed.

In British Museum: Arundel 326, f. 57; Cott. Titus D. III, f. 138; Cott. Vesp. E. III, f. 136; Royal 8. F. VIII, f. 170; Sloane MS. 289, f. 85.

In Bodleian Library: Bodl. 163 (S. C. 2016) f. 245; Bodl. 867 (S. C. 2746) f. 299; Musaeo 62 (S. C. 3650) f. 135^{b}, slightly incomplete at the end; Laud Misc. 270 (S. C. 1021) f. 213; Rawl. D. 250 (S. C. 13058) f. 12^{b}; Rawl. poet. 241 (S. C. 14732) p. 189.

In Oxford Colleges: Corpus Christi Coll. MS. CCCXXX, f. 159; St. John's Coll. MS. CXXVIII, f. 217^{b}; St. John's Coll. MS. CXXXV, f. 48^{b}; St. John's Coll. MS. CLXXXII, f. 128^{b}; Magdalene Coll. MS. LIII, p. 207; Merton Coll. MS. XIII, f. 51^{b}; Trinity Coll. MS. III, f. 246^{b}; University Coll. MS. XCIX, f. 238^{b}.

In Cambridge: Camb. Univ. Lib. MS. Dd. XV. 15, f. 153.

sent the short version; the remaining MS., B. M. Addit. 34018, fol. 94b, is an interpolated copy of the complete version, which clearly shows an intermediate stage between that and the short texts. It has, for instance, many small additions and alterations, which, as will be noted, reappear in the short version. Texts of the latter type, however, are particularly distinguished by omissions. Most noteworthy is the elimination from the center of the text of the entire section dealing with the kings of Babylon and Persia, with Alexander and his imprisonment of Gog and Magog, and with Chuseth and her relation to the Roman empire.[16] The change is managed with some skill, so that one who did not have both texts in mind would never suspect a break. The author had paused a moment in his narrative concerning the children of Ismahel to prophesy their second outpouring upon Christian nations. The reviser seized the opportunity offered by this change of tense and instead of returning, like his original, to historical events, proceeded at once to describe the second

It is a pleasure to record my thanks due to the librarians of the above-named libraries for the privilege of examining these MSS.

A number of MSS. of Cambridge Colleges which I was unable to see, but the opening words of which are quoted in the catalogues of the college libraries, show the altered beginning characteristic both of the short text and the interpolated text of B. M. Addit. 34018. It is impossible to say whether they show the omissions characteristic of the short text alone. At least they are not copies of the original version, represented in Sackur's text. These MSS. are:

Corpus Christi Coll. MS. 66, f. 235[b]; MS. 275, f. 18; MS. 288, f. 98[b]; MS. 404, f. 4; MS. 521, f. 48[b]; St. John's Coll. MS. 184, f. 304; Magdalene Coll. MS. 15, f. 91; Peterhouse Lib. MS. 45, f. 383[a], incomplete.

It may be noted that the early printed editions of the *Revelations* in general follow the original text, with some additions (cf. Sackur's notes), and have the same opening sentence.

[16] This omission includes pp. 69-79 of Sackur's text (referred to as S). Cf. the short Latin text (J) printed as an appendix to the present article, p. 197.

coming of the Ismahelites and the end of the world. In the short version, therefore, one does not hear of such well-known characters as Nabuchadonosor, Darius, Alexander, Bizas, and Romulus. The carefulness of the reviser is seen in his suppression of all references in later parts of the text to the omitted passages. Though he speaks of the invasion of Gog and Magog in the last days, he drops the explanatory clause of his original, *quas inclusit intus Alexander;*[17] and again in this section he consistently omits a passage on the fulfillment of a Biblical text supposedly referring to the Aethiopion Chuseth. Alterations of this kind cannot be due to mere chance, but are the result of careful revision.

In addition to the central omission just noted, one finds a continual dropping out of details. The short version, for instance, simplifies the involved narrative of the wars among Noah's descendants by recording only the more important names. Furthermore, instead of giving a full account of the evil practices into which Christians are to fall in the last days, the short version puts them briefly aside with the words: *Quod turpissimum est dicendum.*[18] The reviser, also, eliminates a long quotation from Paul's epistle to Timothy, which the author had given in full from the Vulgate text, and had repeated immediately afterwards, with additions of his own.[19] As a result of these omissions, the short text presents a much reduced version, deprived of some of the most distinctive passages of the original.

[17] S, p. 91; J, p. 201. J references are to page numbers in the present article.

[18] S, p. 81; J, p. 198. In a similar way the vices of Cain's sons are passed over with the words: *que a nobis & negligenda sit & nec dicenda.* The latter phrase occurs in B. M. Addit. 34018, the interpolated version, but this text still retains the full list of vices.

[19] S, p. 87.

So far the short version has been characterized only negatively. It has, also, positive marks of difference, which, though trivial in themselves, often help to determine from which version a particular extract of the *Revelations* is taken. Many of these variations are shared, as noted above, by the interpolated version, B. M. Addit. 34018, which is the original text, as it is represented in Sackur's edition, plus the alterations and additions now in question. No doubt it was from some copy of the *Revelations* such as that preserved in Addit. 34018 that the reviser made his short text. This latter, however, has so far surpassed the longer version in popularity, that one may regard these variations from the original where they appear in quotations from Methodius as marks of the short text, rather than of an interpolated version. It is certainly through short texts, if one may judge by the number of copies which survive, that such details would be transmitted to English writers. Typical examples of these variations from the original text, as represented in Sackur, are the following:

1. At the beginning the short text adds a few commonplace details on the creation and the fall, whereas the original text starts abruptly with the expulsion of Adam and Eve.[20]

2. The short text adds the statement that the murder of Abel took place in India, and that there Cain built Effrem, the first city before the flood.[21]

4. The short text states definitely that Noah left the

[20] Cf. J, p. 192. S begins as follows (p. 60): *Sciendum namque est quomodo exeuntes Adam quidem et Eva de paradiso virgines fuisse.* Addit. 34018 begins like the short text.

[21] S, p. 61; J, p. 193. Addit. 34018 has still another detail: *quae* [civitas] *postea uocata est Enos propter filium suum Enos.*

ark in his 601st year. The original, on the other hand, makes only a general reference to the end of the flood.[22]

5. The birth of Jonitus and the death of Noah are dated differently in the short text, which in the latter case has corrected the reading of the original. According to the original version, Jonitus is born one hundred years after the flood; according to the short version, three hundred years after that event. Then the original refers ambiguously to Noah's decease in the 690th year after the flood, an impossible date, even for the long-lived patriarchs; while the short version dates his death correctly in his 950th year.[23]

6. Finally, in the short text, the last age of the world is invariably numbered the sixth; in the original and in Addit. 34018 it is always called the seventh. The change was managed easily, for since the author did not carry through completely his division of world-history into thousand-year periods,[24] the reviser did not disturb a definite scheme in substituting six for seven.[25]

[22] S, p. 63; J, p. 194. Addit. 34018 writes 600, no doubt by mistake. The only date given in the original at this point is the 612th year of Noah. This Sackur refers to Noah's exit from the ark, a statement not in accord with the Biblical text (cf. Gen. 8, 13-18). The edition of 1496 gives a preferable reading and punctuation, in referring the date 612 to the following event, Noah's rebuilding of new possessions after the flood. In the short text, all ambiguity is avoided by giving both dates, 601 and 612, and referring them to the proper events.

[23] S, p. 63; J, p. 194.

[24] Cf. Sackur, p. 10 f.

[25] According to tradition the world was to last for six ages corresponding to the six days of its creation. The sixth, therefore, was commonly called the *last* age, for it was, in fact, the last age of ordinary life on earth. The seventh or millennium, and the eighth, or everlasting age, belonged to the future, and were sometimes omitted altogether in discussions of the ages. Cf. Bede's short treatise, *De Temporibus Liber;* Migne, *Patrol.* xc, col. 288. The millennium, however, was not conceived of as a period of unending bliss, for its

These few distinctions, chosen among many of a similar kind, will serve sufficiently to characterize the short version on the positive side. In several points, such as the dating of Noah's exit from the ark and the change of seven to six in the last age, it has corrected the original. These corrections, together with the omission of some passages of doubtful authority noted above, make the short version, on the whole, a more familiar, if less striking account of the beginning and end of the world.

III

We have seen from the preservation of a comparatively large number of MS. copies, that a short text of the *Revelations* was easily accessible to English writers. The frequent citation of Methodius, in various English works, moreover, would suggest a widespread knowledge and use of his text. But one must guard against assuming that these references indicate a first-hand acquaintance with the MSS. In fact, in the majority of cases, Methodius was introduced to English writers through the medium of Peter Comestor.[26] In one passage of the *Historia Scholastica,* Comestor

close was to witness the unloosing of the dragon, and a consequent time of dire distress, such as the *Revelations* pictures. One might say, therefore, that the 7th age of the original text of Methodius refers to the close of the millennium, rather than to the last age of life on earth. On the other hand, it is not a Messianic kingdom of the saints or of the New Jerusalem against which the Ismahelites of Methodius break forth, but the earthly kingdoms of Syria, Persia, and Greece. This seventh age, therefore, evidently refers to the last period of life on earth, not to the millennium. In that case, the reviser was in accord with common tradition in changing the number from seven to six.

[26] Comester's first reference to Methodius tells briefly who he was and how his book was written. It is a favorite passage for quotation; cf. Migne, *Patrol.* CXCVIII, col. 1076: *Sed Methodius martyr*

quotes Methodius, Josephus, and the Septuagint together, as if they were authorities of equal standing.[27] He scatters throughout his work extracts both from the historical and from the prophetic material of the *Revelations*.[28] With Comestor's sanction to reassure them English chroniclers did not hesitate to quote Methodius in their own works and to borrow Comestor's citations from the *Revelations*.[29] Such is the case in Matthew Paris's *Chronica Majora*,[30] in the *Flores Historiarum*,[31] in Higden's *Polichronicon*,[32] and in the *Eulogium Historiarum*.[33]

oravit, dum esset in carcere, et revelatum est ei a Spiritu de principio, et fine mundi: quod et oravit, et scriptum, licet simpliciter, reliquit, dicens quod virgines egressi sunt de paradiso [Adam et Eva]. This abrupt beginning at the expulsion from Paradise shows that Comestor was not using a short text of the *Revelations*. Cf. p. 142 above.

[27] Comestor, col. 1081.

[28] On Comestor's use of Methodius cf. Zezschwitz, *Vom römischen Kaiserthum deutscher Nation*, Leipzig, 1877, p. 44 f.

[29] Sackur, p. 6, n. 4, gives most of the references to Methodius in the Chronicles to be named, but without noting that they are taken from Comestor.

[30] Ed. Luard, Rolls Series, London, 1872, I, p. 3: cf. Comestor, col. 1076; VI, p. 78 and n. 1: cf. Comestor, col. 1097; VI, p. 497 and n. 1: cf. Comestor, col. 1097.

[31] Ed. Luard, Rolls Series, London, 1890, I, p. 3 and II, p. 267. These references are taken from the *Chronica Majora*. Cf. first two citations in the preceding note.

[32] Ed. Babington, Rolls Series, London, 1865, I, pp. 22, 126, 128; II, pp. 220, 236, 244, 246; IV, p. 284; VI, p. 16. The *Polichronicon* quotes Methodius more frequently than the other chronicles, but some of the references are falsely ascribed to him, and all are quoted at second-hand. From Comestor's citations of Methodius are taken notes on the habits of the Saracens (I, p. 126; Comestor, col. 1097), the account of Cain and Abel and their sisters (II, p. 220; Comestor, col. 1076), the story of Jonitus (II, p. 246; Comestor, col. 1088), notes on the dividing line of the first and second ages (II, pp. 236, 244; Comestor, col. 1081, 1091). The editor, discussing Higden's sources at this point (cf. II, p. xxiv) refers to Isidore and Marianus Scotus. Comestor must also be added, since he alone quotes Me-

The later choniclers do not always go back even to Comestor, but quote both Comestor and Methodius from the pages of the earlier compilers. The favorite citations deal with Cain and Abel and their twin sisters, with the dating of the first millennium of world-history, with Jonitus, son of Noah, and with the second invasion of the Ismahelites in the last age.

In two other English writers, widely separated in all other respects, one meets again the familiar use of Methodius through the medium of Comestor. One of these is the author of the Middle-English *Genesis and Exodus*,[34] who repeats Comestor's brief account of Methodius, adding that the latter's book was one "dat manige witen." This phrase, which is not in Comestor, may not be a mere tag, but may represent the author's independent testimony to the popularity of Methodius. The second writer, Gower, in the *Confessio Amantis*[35] uses the same excerpts from Comestor as introduction to his discussion of the laws of marriage. Comestor, it is evident, is responsible for a large share of the popularity of Methodius.

Robert Mannyng's single reference to Methodius,[36] on

thodius, and since some of the phrases in Higden and Comestor are identical in wording. Higden, I, p. 128 quotes as from Methodius a description of Phoenicia which comes in fact from Isidore, as the editor points out, I, p. xxv.

[33] Ed. Hayden, Rolls Series, London, 1860, I, pp. 3, 20, 23 f., 28; II, p. 27. Sackur, p. 6, n. 4 gives the first reference. The statements in I, p. 28 and II, p. 27 are repeated from the *Polichronicon*, II, p. 246 f. and I, p. 128.

[34] Ed. Morris, E. E. T. S., o. s. VII, London, 1873, v. 517 f. Cf. the passage from Comestor quoted p. 144, n. 26 above. This reference to Methodius was noted by Miss Thiebaud.

[35] *The English Works of John Gower*, ed. G. C. Macaulay, London, 1901, II, *Conf. Amant.* Liber VIII, v. 48 f. In a note on this passage (p. 536) the editor quotes the *Revelations* directly.

[36] In *The Story of England*, ed. Furnivall, Rolls Series, London, 1887, II, p. 576.

the other hand, cannot be traced back even to a second-hand acquaintance with the *Revelations.* He knows only the supposed author's name. "Seint Methodye" is made his authority for a prophecy of the time when Britain shall return to its original possessors. The material itself is found in Mannyng's source, Pierre Langtoft.[37] What is new in the English work is the line *Right as seint Methodye seys,* which has no parallel in the French text. The *Revelations,* of course, makes no allusions to early British history. But it does contain prophecies, and this ready assignment of prophetic material to its reputed author is a further indication that his name and a vague conception of his supposed work were common literary property.[38]

But Methodius was not known to English writers only in this indirect fashion. There are references to his work which indicate direct acquaintance with the *Revelations* and which apparently are based, as MS. remains would lead one to expect, on the short version of that work. The *Cursor Mundi* is a case in point. It cites Methodius as its authority for certain events after the flood, as follows:[39]

> Que*n* noe left þe schipp allan
> He had sex hundret yeir and an,
> þe elleuend winter was, witerli,
> þer after, als sais mecodi,
> Quen þe werl[d] was gangand
> Of eild in-to þe þrid thusand.
> Noe þe lele, wit-outen plight,
> Bigan neu biginyng for to dight,
> A neu liuelade cu*n* þai bigin,
> He self with his suns thrin.

[37] Ed. Wright, Rolls Series, London, 1866, I, p. 260. Cf. Furnivall's note on v. 16621 of Mannyng's translation.

[38] Cf. a prophecy in MS. Rawl. C. 813 (Bodleian Library), fol. 90^b, which, though having nothing in common with the *Revelations*, is entitled, "The *Pro*phesye of Methodius."

[39] Ed. Morris, E. E. T. S., O. S. LVII, Part I, London, 1874, 1893, v. 2001 f. The Cotton text is quoted.

This is the *Cursor's* second account of Noah's exit from the ark, for the flood, with all its details, has been described in an earlier passage, based, as the author himself states, on *peirs mayner,* that is, on Peter Comestor.[40] Comestor cannot have been his source again, in the later passage, for Comestor does not mention Methodius at this point, and says nothing, furthermore, of the 612th year of Noah's life. These details must have been furnished by the *Revelations,* and the author's reference to *mecodi* must be accepted as an indication of first-hand acquaintance with that work.[41]

In other instances the author of the *Cursor* borrows from Methodius, without naming him as the source. Thus the section on the first age of the world is ended with the following verses:

> 1465–66. Of Iareth eild þe yeir fourti—and
> Was passed o werld þe first thusand.

The fortieth year of Jareth as the dividing point of the first age is peculiar to the *Revelations* and its Syrian source.[42] Although Comestor refers to Methodius in dis-

[40] 1915-1986. Cf. Haenisch, *Inquiry into the Sources of the Cursor Mundi,* E. E. T. S., o. s. 101, p. 6*, printed in Vol. I of *Cursor Mundi.*

[41] Dr. Haenisch (p. 6*) quotes the first two lines given above as taken from Comestor and gives the following parallel: Comestor, col. 1085: *Igitur sexcentesimo primo anno vitae Noe . . . aperuit Noe tectum arcae.* But the parallelism is much closer between the *Cursor* and the *Revelations.* Cf. J, p. 194. *Anno sexcentesimo primo egressus est Noe de archa cum omnibus qui fuerunt cum eo. . . . Sexcentesimo & duodecimo anno uite Noe in tercio miliario seculi reedificare cepit Noe & filii euis nouam possessionem in terram. . . .* Dr. Haenisch, moreover, does not note the author's own statement of his source, *als sais mecodi.* That the text of the *Revelations* used in the *Cursor* was a short version, may be inferred from the reference to both the 601st and 612th years of Noah. Cf. p. 142, and n. 22 above.

[42] Cf. p. 137 above. This division is common to all texts of the *Revelations.* Cf. J, p. 193.

cussing various terminations which are assigned to the first age,[43] he does not repeat his wording as the *Cursor* does. Similarly a second reference to Jareth in the following lines (v. 1553 f.) is taken from the *Revelations* rather than from Comestor:

> Quen Iareth, þat ȝe herd me neuen,
> had eild of hu*n*dret wynt*ur*s seuen,
> Mikel malice was first in man.[44]

Comestor gives the date, but without reference to Jareth. Here as in the preceding example, the author of the *Cursor* supplied that detail from Methodius. These instances sum up the *Cursor's* indebtedness to the *Revelations*. Though few in number, they indicate clearly that the author of the *Cursor* used that text at first hand, to supplement his borrowings from Comestor.

John Capgrave is another writer who quotes directly from the *Revelations*. In his *Chronicle of England* [45] he makes this statement: *Methodius seith here that the same ȝere that Adam deyed the generaciones of Seth and Cayn were departed asunder; for Seth led his generacion onto the est side of the world, onto a grete hille that was rite onto Paradise, and there he dwellid. Cayn and his kynred dwelled stille in the same place where he had slayn his brothir, and there he mad a cite, whech he cleped Effrem, as Methodius seith.* Comestor [46] also cites a similar passage on the authority of Methodius, but two facts show that Capgrave got his information independently of the *Historia Scholastica*. In the first place, his wording is a translation of the Latin of the *Revelations* rather than of

[43] Comestor, col. 1081.

[44] Cf. J, p. 193; Comestor, col. 1081.

[45] Ed. F. C. Hingeston, Rolls Series, London, 1858, p. 11. Cf. J, p. 193.

[46] Col. 1081.

that of the *Historia*. The phrase, *were departed asunder,* for instance, corresponds more closely to the *disiuncte sunt* of Methodius than to the *separavit* of Comestor. In the second place, Comestor does not mention Effrem,[47] the first city before the flood. Clearly Capgrave's reference to Methodius is a genuine indication of his source. A second citation, concerning the sins of Cain's descendants, is similarly taken from the *Revelations*.[48] These are the only passages in which Methodius is named. Capgrave knows of Jonitus [49] but he does not refer to Methodius for his information, and certain details point to Comestor as his immediate source.[50] One must conclude that Capgrave knew the *Revelations* both indirectly through Comestor, and directly, as well, and that he took pains to name Methodius when he borrowed from him at first hand. This assured use of the text by a Norfolk writer is the more noteworthy because the unique MS. of the metrical translation was both written and owned in Norfolk.[51]

Evidence for the popularity of the short text is unmistakably confirmed by the English translations of Methodius. Of these there are three independent versions, two in prose and one in verse, each based on a short text. One of the prose translations is usually ascribed to John Trevisa. It is preserved in two MSS. containing other of Trevisa's works, notably his translation of the *Polichroni-*

[47] The reference to this city makes it probable that Capgrave was using a short version of the *Revelations*. Cf. p. 142 and n. 21 above.

[48] Capgrave, p. 15.

[49] *Op. cit.*, p. 20.

[50] Comestor, col. 1088. Both Capgrave and Comestor record that Nimrod, Jonitus's disciple, was ten cubits in height, a detail unknown to Methodius.

[51] Cf. p. 151 below.

con.[52] The translation follows closely the short Latin text and shows no noteworthy features. The second prose version, a northern text, is found in an early fifteenth-century collection of English prose and verse.[53] This translation is less carefully done than Trevisa's, for it omits several short passages; but otherwise it is a literal rendering of the Latin. The third translation is the metrical version which is printed in the following pages, and which calls for somewhat fuller discussion.

IV

This metrical translation of the *Revelations* is preserved in a single MS., Stowe 953 (British Museum), a small paper copy of the fifteenth century containing only this work.[54] Very probably it is the work of a Norfolk writer.[55] Certainly it has been owned from an early

[52] These MSS. are (1) Harl. 1900, f. 21^b-23^b. (Brit. Mus.) and (2) a MS. belonging to the Marquis of Exeter, Burghley House, Stamford. Cf. *Hist. MSS. Commission* VI, Appendix, p. 234, *Cambridge History of English Literature*, II, p. 504, and *Catalogue of Harleian MSS.*, II, p. 319. This translation begins: *For why it is to wite to us dere breþeren. . . .*

[53] Brit. Mus. Addit. MS. 37049, fol. 11^a-16^b. Cf. *Catalogue of Additions to the MSS. in the British Museum*, 1900-1905, London, 1907, p. 324. The translation begins: *It is to be knawen to us dere breþeren. . . .* It is illustrated with crudely vivid drawings.

[54] Cf. *Catalogue of the Stowe MSS. in the British Museum*, London, 1895, I, p. 637.

[55] This conclusion is confirmed by the dialect, which shows the four characteristics pointed out by Furnivall as distinctive of Norfolk and Suffolk texts. Cf. Furnivall, *The Macro Plays*, E. E. T. S., e. s. 91, p. xxxv and Foster, *A Study of the Northern Passion*, Bryn Mawr Dissertation, 1913, p. 30, § 9 and n. 2. These characteristics are: (1) Use of *x* for *sh* in *shall* and *shull:* cf. *xall* 212, 214, 235 etc.; *xuld*, 164, 244, 245 etc. Exceptions: *schall*, 587, 694, and *schull*, 546.

(2) Disappearance of guttural *gh:* cf. *ryte*, 16, 144 etc.; *myte*, 189, 329 etc.; *syte*, 242; *thowt*, 23; *browt*, 130; *tawte*, 352. Exception: *pygth*, 493.

period by persons living in that county. On the last leaf (fol. 19b) is written: [Is]*te liber pertinett William Gilberd*[56] *de Toffet Monachorum,*[57] the present Toft-Monks in the southeastern corner of the county. Another owner was Francis Blomefield, the historian of Norfolk, whose bookplate with the date 1732 has been set on the inner cover.[58] Probably the MS. did not journey far from its place of origin.

Like the prose translations, the metrical paraphrase is based on a short version of the *Revelations.* The translator in this case, however, does not confine himself solely to Methodius. He has supplemented his Latin text with material from the *Cursor Mundi,* and, in a few details, from Wyntoun's *Original Chronicle.* The *Cursor* furnishes him, first, with material not found in Methodius, such as the account of creation,[59] the lines on the study of astronomy,[60] the tradition of the parentage of Antichrist,[61] and

(3) Use of *qw* for O. E. *hw:* cf. *qwere,* 451. Otherwise *wh* is regularly used.

(4) Use of *w* for *u* (*v*): cf. *wex,* 391 and *deworow,* 781. This latter word is corrected in the MS. to *devowre.* Cf. note on v. 781.

[56] The same name is repeated in the middle of the page. A William Gilberd is mentioned among the rectors of Bretenham, St. Andrew's Church, in the hundred of Giltcross (southwestern Norfolk) in the fifteenth century. Cf. Blomefield, *An Essay towards a Topographical History of the County of Norfolk,* London, 1810, I, p. 442. The entry follows:

1449, 24 Feb. Will. Gilberd, bachelor in the decrees. Lapse.

1456, 30 Dec. Thomas Walle, on Gilberd's resignation.

This person may be the owner of our MS. Name, date, and place (Norfolk) are in favor of such a conclusion.

[57] Cf. *Cat. of Stowe MSS.,* I, p. 637 and Blomefield, VIII, p. 61 f.

[58] For other indications of ownership, cf. *Cat. of Stowe MSS., loc. cit.*

[59] Cf. *St*[owe MS.], vv. 16-24 and *Cursor Mundi,* v. 344 f.; the latter in Morris's edition cited above. The Stowe text gives only a brief summary of the works of each day, but that seems to be influenced by the *Cursor's* account.

[60] *St,* 191-214; *Cursor,* 1541-1552.

[61] *St,* 825 f.; *Cursor,* 22023 f. in vol. III of Morris's edition. The

the reference to the resurrection of Enoch and Elias.[62] Furthermore, it supplies him with rimes and phrases even in those passages where the facts are common both to the *Cursor* and to the Latin text. As a result, in one or two instances the translator is borrowing from the *Cursor,* in sections in which, as we have noted above, the *Cursor* itself was borrowing directly from Methodius. The following lines are an instance of this unusual relationship:

Cursor, 1465 f.:	*St,* 129 f.:
Of Iareth eild þe yeir fourti-and Was passed werld þe first thusand and v. 1464: þat was þe fiuet kne fra seth.	In þe forty ȝere þan of jareth Be a compte in scripture caste þat was þe fyrste gre of sethe Of þe ward fyrste thousande paste.

The Latin text was the source of these lines in the *Cursor.*[63] The *Cursor's* influence, in turn, upon the wording of the English translation is unmistakable. One may suppose that the translator had both his Latin and his English source before him as he worked, and lightened his own labors by using, where he could, the words of the earlier English text. That he was not following only the *Cursor* in these places common to both his sources, is assured by such passages as that on the miracles wrought by Antichrist, where the translator is careful to add from the *Revelations* two miracles, the healing of the blind and of the halt, which the *Cursor,* following Adso, had omitted.[64]

similarity of the Stowe text to the *Cursor* in this and in the preceding parallel was first noted by Miss Thiebaud.

[62] *St,* 937-943; *Cursor,* 22373-4 and 22381-4. Other parallel passages are: *St.* 865-870; *Cursor,* 22111-22116, Antichrist's education; *St,* 871-878; *Cursor,* 22117-22122, Antichrist in the temple.

[63] Cf. p. 148 above.

[64] *St,* 881-4. Cf. J, p. 201 f. . . . *faciet signa & prodigia multa super terram ut ceci uideant, claudi ambulent.* . . . In other respects the Stowe text and the *Cursor* show many verbal agreements in this section: cf. *St,* 881-904; *Cursor,* 22141-22162.

Moreover, it is the Latin text which guides the course of the translator's narrative. In spite of large contributions in material and in verbal expression, the *Cursor* remains only a supplementary source.

The influence of Wyntoun's *Original Chronicle* is much slighter and is confined to a few parallels in wording, and to the addition of some details, in the section on the descendants of Cain. In the account of Cain's death, for instance, the translator must have had some other source besides the Latin text or the *Cursor,* for neither of these gives the place or the manner of Cain's death.[65] These details were supplied by Wyntoun, in two verses, closely imitated in the Stowe text.

Wyntoun,[66] 204-5:	*St,* 149-150:
And wiþ þat schot Cayme he slew, That lurkand lay in till a busk.	Wythe schot he made hys sydys blede As he lay slepynge ondyr a lynd.

The expression, *wythe schot,* especially, betrays a dependence on Wyntoun, for that phrase does not appear in other accounts of Cain's death.[67] Again, in the account of Lamech's sons there are several phrases and even lines

[65] The Latin text reads (J, p. 193) . . . *Lamech—qui fuit primus cecus qui interfecit Caim.* The *Cursor* has a single couplet, 1513-14:

þis lameth was cald lameth þe blind,
Caym he slogh wit chaunge, we find.

[66] Ed. F. J. Amours, Scot. Text Soc., v. 50, Edinburgh, 1903, II, p. 29.

[67] Cf. Emerson, *Legends of Cain,* in *Publ. of the Mod. Lang. Assn.,* XXI, p. 874 f., for other versions of the story. Wyntoun, as Amours points out (v. I, Scot. Text Soc., v. 63, Edinburgh, 1914, p. lxix and p. lxxi), is using Comestor in this part of his chronicle, but the expression in question seems to be Wyntoun's own. Cf. Comestor, Migne, *Patrol.,* 198, col. 1079.

which find close parallels in the Scottish chronicle.[68] In the following couplet on the pillars of clay and stone, finally, the rime-words have been kept unchanged.

Wyntoun, 237-8:	*St*, 175-8:
The tane to sauf be fra the flude, The toþer fra fyre, þocht it war wod.	The marbyll pelere sothe to sey To be safe in watyr & floode þe tylen for yt ys towhe all wey Thow þe fere be neuer so wode.

Here too, the phrase, *þocht it war wod,* is one of Wyntoun's making.

These passages sum up the translator's total indebtedness to Wyntoun, one not large in amount, but unmistakable. They furnish, moreover, a slight indication of the date of the metrical translation, which if this relationship holds, must have been written after 1424, the *terminus ad quem* of the Scottish work.[69]

The form into which the author has put his translation is an eight-line stanza with rime-scheme, abababab. Occasionally stanzas are incomplete, having only seven or six lines,[70] and sometimes the rime-scheme is altered.[71] The incomplete stanza, in some cases, is clearly due to the carelessness of the writer, whether scribe or author, who has dropped out a necessary line. In other instances, the stanza was probably written in the first place with some lines lacking. Normally the verse is tetrameter, but here also are irregularities due to carelessness in transcription and in composition.[72]

[68] Wyntoun, 243-4; *St*, 153-6. Wyntoun, 220; *St*, 158-9. This passage is a mosaic of borrowings, for besides Wyntoun, the Latin text and the *Cursor* also furnish details. Cf. *Cursor*, 1514 f. and J, p. 193.

[69] Cf. Amours, *op. cit.*, p. xxxiii.

[70] Cf. stanzas beginning vv. 231, 644, 811, etc. and vv. 81, 438, for those of six lines.

[71] Cf. vv. 103 f., 127 f., 524 f., etc.

[72] Cf. vv. 255, 630, 650, 753, 932, where words necessary to the sense are missing.

Of the literary style of the translation, little need be said. It is, on the whole, literal and labored, plain to the point of crudeness. Only too frequently the translator's eight-line stanza is built up of tag-ends, by the assistance of which the material for a couplet is spread over four or even eight lines. His Latin source, however, is equally barren of literary qualities. The English translation has at least the merit of reproducing its source with fair literalness.

V. TEXT OF THE *Revelations* [1]

Sum tyme was there a man of state.
That was clepyd methodius.
An holy byschop, a gret prelate.
A man nobyll, & gracyows.
He seruyd god erly & late.
And helde þe techynge of ih*es*us.
Hethen me*n* to hym had hate.
And marteryd hy*m* as bokys tell vs.

But whyll þat he in preson lay.
Er þ*at* he to hys dethe wente.
The holy gost vp-on a day.
Was be merakyll to hym sent.
And told þe byschope all þe aray.
Of þe warde we arn in lente.
Begynnynge & endynge sothe to say.
Ryte to þe last day of Iugement.

Fyrste syn þe warde was wrowte.
In sex termys hathe ben deuyde.
ffyrste god made all þinge of nowte.

1. Capitalization and punctuation are those of the MS., Contractractions have been expanded in italics, *yr* being written in such words as wat*yr*, aft*yr*, in accord with the prevailing usage of the MS. Parts of words separated in the MS. are joined with hyphens and a few letters and words have been supplied in brackets. No stanza divisions are marked in the MS. Double *ll's* are crossed throughout; *y*'s are occasionally dotted.

14. *inlente* MS.

Heuyn & erde large and wyde.
Beste ffowle fysch all þ*at* ys owte.
He made þis yt may not be denyed.
Lythe he made as hym best thowt.
Man on erde a-while to a-byde.

Man he made & eke hys fere.
And put he*m* to Ioy in paradyse.
Adam & eve he hade he*m* there.
And seyde ada*m* at thy deuyse.
Take all þis ward & be þu here.
Swerly and make þe of all masterys.
Owt-take ȝon tre cu*m* not þer*e* nere.
ffor yf þu do þow warkyste on-wyse.

Than þe deuyll come for enuye.
Ryte in lykenes of a serpente.
And w*ith* hys sleytys faly & slay.
He made Eue to hym assente.
And sythyn Adam folyly.
Of þis tre an appyll hente.
And brake goddys byddy*n*g opynly.
fol. 4 b. All mankynd þ*er*-for was schente.

Owt of paradyse þa*n* were þey dreuy*n*.
Ada*m* & eue bothe of þis synne.
What god ga*n* hym vndyr-nym.
Adam seyd Eue made hym be-gynne.
Than w*ith* þis Iugeme*n*t on hym ȝouyn.
þere foode w*ith* trauayle & swet to wynne.
In langore & sorow her*e* lyfe to leyne.
He to delve & sche to spynne.

And in goddys byddy*n*g for lytyll þey braste
  No wondyr was god were wrothe.
Owt of paradyse wer*e* þey caste.
Nakyd w*ith*-owty*n* clowt or clothe.
And þus þey [were] in thralda*m* tharste.
þ*at* fyrste were lefe þo were þey lothe.
ȝet owt of paradyse when þey paste.
Clene vyrgenys were þey bothe.

43. *gafe* corrected to *gan* MS. *Hym* crossed out after *vndyr* MS.
45. Read *was* for *with* of MS.

Than aftyr þ*at* þe fyftene ȝere.
Adam gate caym þ*at* cayteff fell.
And Calmanan hys systere fere.
As methodye seythe in hys spell.
Whan othyr fyftene ȝere owt were.
Aftyr þat he gate Abell.
And denoran hys systyr dere.
Certenly as bokys vs tell.

In þe hundyrd ȝere & therty.
Of adamys lyfe þe sothe to sey.
Abell wele & buxumly.
Dede sacryfyse to god all-way.
And payyd hys tythys trwly.
And schope hym to se*r*ue god to pay.
But cursyd caym for enuy.
Slow holy Abell vp-on a day.

Adam for sorow of abell.
And hundyrd wyntyr led hys lyfe.
fol. 5 a. In schastyte þe trwþe to tell.
And of hys wyfe toke he no ryfe.
Tyl at þe laste goddys aungyll.
Bad hym stynte of hys stryfe.
And seyd adam god̄ wyll þow mell.
And dele more ȝyt w*ith* þi wyfe.

Than gate he sethe þ*at* blyssyd chylde.
þat aftyrward was stronge geau*n*t.
But ȝytt he was bothe meke & mylde.
And lyke to Adam in semlaw*n*te.
He schongyd all warkys wylde.
All schrewdnes he gan to hawnte.

þan aftyr-warde ys not to lyyn.
Adam wyth hys wyfe gan dele.
And so god wold be-twyn þe*m* tweyn.
Chyldryn þey had bad & hele.
Fowre sonys he had in certeyn.
W*ith*-owt caym & eke Abell.
And as þe story tellythe pleyn.
þat dowterys adam had as fele.

47. Read *leuyne.*

50. *þow* deleted after *wondyr* MS.

In þe sex hundyrd ȝere.
Of adamys leuynge sekyrly.
Caymys sonys in wyk manere.
Gun vse here wyuys in Avowtry.
Whan eyte hyndyrd ȝere entere.
Were fulfyllyd plenrely.
Ouyr all erde þer men were.
A-brode was spred þa*n* lecherye.

Whan nyne hu*n*dyrd ȝer*e* & therty.
Of adamys lyfe was comy*n* & gon.
Than Adam deyde sertenly.
And was beryde in ebron.
Sythe hys kynrede drow to-ged*er* a-non.
And fro caymys kyn made p*ar*ty.
Thus were þey deuydyd eu*ery*-schon.
In þe fyrste ward sekyrlye.

fol. 5 b.

Sethe drow hys kyn to an hyll.
ffast be paradyse I-wys.
And þere þey dwellyd & held þe*m* styll.
& leuyd in lykynge & in lys.
And þere þ*at* caym ded abel kyll.
& sched hys broderys blode a-mys.
In þat same stede was caymys wyll.
He to dwell & all hys.

All malyfoars he to hym enbrace.
& þa*n* he made a stronge cete.
ffor eu*er* he dred hy*m* in þat case.
þat Ablys dethe schuld vengyd be.
Effrom namyd he þat place.
& made yt a town of ryalte.
The fyrste cety þ*at* eu*er* was.
Be-forn þe flode of noye.

In þe forty ȝere þa*n* of Iareth.
Be a compte in scrypture caste.
þat was þe fyrste gre of sethe.
Of þe ward fyrste thowsande paste.
The ward was nere browt to nowte.
& all thorow caym in thardam thraste.
But sethe-ys kyn wer*e* as full sowte.
To make he*m* goode þ*at* were oñ-stedfaste.

In þe secunde thowsend wyttyrly.
Of Iarethe-ys lyfe more & lesse.
But a hu*n*dyrde ȝere & therty.
Men were full of cursydnesse.
Tho þ*a*t cam of caymys kyn sekyrly.
Xuball & tuball w*ith*-owt gesse.
þe sonys of lamek certenly.
þey were leuynge in wretchydnes.

Lamek ca*m* of caymys seede.
He fell to blynde ryte as we fynde.
fol. 6 a. And ȝyt in story as we rede.
Thow þat lamek were so blynde.
ȝyt hym tyd to do þat dede.
To sle caym þ*a*t was onkynde.
wythe schot he made hys sydys blede.
As he lay slepynge vndyr a lynd.

Thys eche xuball & tuball.
þat comy*n* of caym as I late tolde
werne þe fyrste me*n* of all.
þat eu*er* fonde crafte ȝonge or olde.
They wer*e* þe fyrste þ*at* wrowte metall.
In Iryn. stele. syluyr. or golde.
And eke þe fyrste & pryncypall.
To fynde vp musyke bolde.

They fonde fyrst crafte of syngynge.
And mynstrally more & more.
þey fonde þe fyrste crafte of werkynge.
In metell as I tolde be-fore.
and for þey had be for-castynge.
þat þe werd xuld sone be lore.
þey keste to kepe styll here cun*n*ynge.
ffro fyre or flode þat smytyth sore.

Than þey made pelerys too.
On of marbyll a-noþer of tyle.
In eythyr peler þey closyd thoo.
All craftys þat were sotyll.
That what-so-eu*er* came þer-too.

145. *fynde* first written for *rede.* MS.

ffyre or flode to make exyle.
These pelers had þey made so.
þat on xuld stond safe at all pe*r*ell.

The marbyll pelere sothe to sey.
To be safe in watyr & floode.
þe tylen for yt ys towhe all-wey.
Thow þe fere be neu*er* so wode.
fol. 6 b. Ther-for þe marbyll peler ay.
In noys flode stedfastly stoode.
The tylen peler went hys way.
ffor þat wat*yr* was not goode.

All here sotyll arte-ys sere.
þat were co*n*teynyd here on grownd.
were closyd in þe marbyll pelere.
To be kepte hole & sownde.
That oþ*er* me*n* when þey come here.
Aft*yr* þat þe werd were drownde.
þo same craftys myte vse & lere.
Aftyr þ*at* þey were I-fownde.

ȝet þes same men sekyrly.
þat were comy*n* of caymys kyn.
þey fond þe art of astronomy.
Thorow here sleytys & here gyn.
The corse of planetys þat ar sly.
And all þe eleme*n*tys more & myn.
of sun*n*e & mone & sweche mastry.
þey were þe fyrste me*n* to be-gyn.

And ȝyt mo mastryys as we rede.
So longe god lete þem leue here.
That þey clerly knewe in-dede.
þe kende corse of planetys sere.
ffor astronomy wythe-owt drede.
May no ma*n* know pe*r*fyte & clere.
But he may here in lyfe lede.
þe hole terme of an hundyrd ȝere.

ffor be þa*n* a hu*n*dyrd ȝere come owt.
As þes grete clerkys seyne.
þe gret spere ys run*n*e a-bowte.
And turnyd to hys fyrst state a-geyn.

The corse of planetys all þe rowte.
þan xall be know & be certen.
fol. 7 a. And odyr wyse *with*-owtyn dowte.
That crafe xall he neu*er* opteyne.

whan aftyr sevyn hu*n*dyrd ȝere.
þat Iaerthe here in erde ga*n* dwell.
Ouyr all erde fere & nere.
sweche synne & wretchydnes befell.
And man*n*ys hertys sett so entere.
with hydows males for to mell.
þat yt ys not leful to here.
nor no tu*n*ge to towch *n*or tell.

Than goodys sonys as bokys tell vs.
Couetyd to ly men*n*ys dowterys by.
Goodys sonys we co*n*stru þus.
Ar sethys kynrede sekyrly.
ffor caymys sonys were vycyows.
Man*n*ys chyldryn wer*e* þey callyd for thy.
Of myn autere seynt methodius.
I take wytnes þat I not ly.

That god was wrothe i*n* hys entent.
And seyd a wondyr word I-wys.
þat I made ma*n* I me repent.
Or made hym to haue p*ar*t of my blys.
My spryte xall not be lost ne lent.
In man for he but flesche be schent.
ffor ma*n* onkyndly dothe a-mys.

þan sethe-ys kynrede *with* gret on-ryte.
þey lay be wome*n* of caymys kyn.
An[d] gotyn gyau*n*tys of hydows hyte.
All in cursydnes & in synne.
þey were ogly & fowle in syte.
passynge all o*þer* men.
Than bad god noe he xuld hy*m* dyte.
A schyp he xuld be sauyd in.

fol. 7 b. Than noe went for sekyrnes.
To make a schyp as god hym bad.

222. *Towch̄* *or* MS.

An hu*n*dyrd wynt*yr* as bokys wytnes.
Was yt or þat schyppe was made.
So longe ȝytt god of hys goodnes.
Of hys vengeau*ns* he a-bode.
To loke yf ma*n* ȝyt wold hy*m* dresse.
To me*nd* þat he so forfete hadde.

But nowt halpe yt þoo delayse.
In ma*n* was so rote faste.
& þ*er*-for god as þe story sayse.
On he*m* to take ve*n*geau*ns* at þe last.
On erde yt reynyd xl. dayys.
þe erde wyth flode was all ou*er*-caste.
All was drownyd & we*nt* a-wayys.
Safe noe & hys mene paste.

Thys goode noe kome of sethe.
 & hys iij. sonys sothe to sey.
Sem. cham. & also Iapheth.
þat su*m*dele s*er*uyd god to pay.
God seyd to noy all xuld to dethe.
ffor synne yt reynyd nyte & day.
Safe noy & hys sonys thre.
& here wyuys xuld scape a-way.

Noy hadde þe schyp w*ith*-ynne.
Hys wyfe & hys sonys thre.
& here wyuys more & myn.
And so of all maner degre.
Byrd & best a copyll be-twyn.
God ȝyt ȝafe hym þat poste.
Where-w*ith* þe werde xuld eft be-gyn.
And aftyr þe floode repleschyd be.

of noys lyfe sex hundyrd ȝere.
fol. 8 a. The floode of vengeaunce fyrst be-ga*n*.
And lestyd xij. mu*n*thys entyre.
That all was go*n* ma*n* & woma*n*.

236-7. There is evidently a line missing. Perhaps 236 should end with *ys* for which the scribe carelessly copied the last words of the following verse.

255. Some word such as *euil* has been omitted.

257. *to take* probably an error for *toke*.

At þe xij mo*n*thys ende þis ys no were.
þe fflode of watyr pale & wan.
wythe-drow & lond aperyd clere.
And noe owt of hys schyp ca*m* þan.

Whan þ*at* noe hadde fowne londe.
And hys mene on þis wyse.
he thankyd god of all hus sonde.
And dede to god gret sacryfyse.
And for þ*at* god in noe ffonde.
so gret kyndnes *with*-owty*n* feyntyes.
God blyssyd noe *with* hys honde.
And all hys sonys for hys s*er*uyse.

Thus was þe ward *with* flode rynne.
dystroyd castell town & wone.
& be þ*at* tyme as bokys sayne.
þe secu*n*de thowsand ȝer*e* was gon.
And all þe warde be-ga*n* a-geyn.
Of noys pore sede a-lone.
þ*at* wrowtyn fele wondyrs certe*n*.
As ȝe may aftyr here a-non.

Of noys lyfe vj hu*n*dyrd ȝere.
& twenty ȝere ryte to rede.
he & all hys sonys in fere.
Madyn gret byggy*nge* in lond & lede.
Here byggy*nge* & here poste-styens sere.
þey namyd þe*m* regyons in þ*at* stede.
fol. 8 b. Aftyr þ*at* þey of nu*m*byr were.
owt of þ*at* schyppe when þ*at* þey ȝede

Thre hundyrd ȝere ho rekky*n* a-ryte.
Aftyr þe floode þa*n* of noe.
A sone he hadde Ionytus he hyte.
And aftyr fyfty ȝere fynde we.
Noe to hys sone ȝaue a plyte.
Of ethan þ*at* lordschepe fre.
þ*er* as þe sun*ne* rysythe *with* bemys bryte.
All hey vp-on þe est cuntre.

Thre hu*n*dyrd wyntyr & fyfty.
Noe leuyd & þa*n* he deyyde.
And aft*yr* hys deynge s*er*tenly.

hys sonys to-gedyr he*m* alydde.
In senar þat was fast by.
& þ*er* þey schope he*m* to a-byde.
And þ*er* þey be-ga*n* a gret mastry.
God was not plesyd w*it*h here pryde.

In a wanhope were þey stadde.
þat a floode xuld cu*m* a-geyne.
And for þ*a*t skyll þey were a-dradde.
& made a towre w*it*h myte & mayne.
So hey þ*a*t towre be-gon*n*e þey hadde.
It rechyd þe skyys ny hand certen.
to make þe towre þey were ful mad.
& god þ*er*-of had gret dysdeyne.

But ȝet curted god in trone.
no*n* oþ*er* vengeawns on hem sent.
but here langage schongyd a-no*n*.
þat no ma*n* wyst what oþ*er* ment.
whan on bad brynge morter*e* & ston.
wythe wa*tyr* in happe to hy*m* he went.
fol. 9 a. þus were þey sp*r*ekyd eu*er*y schone.
And all here ydyll trauell schent.

Whan þey faylyd þus of þ*er* dede.
And wondyrly wern so devyd.
These sonys of noye a-bowte gu*n* sprede.
ouyr all contres þat were wyde.
Than Ionythus streyte he ȝede.
In-to þe oryent þe est syde.
& þ*er* he keste þe*m* owt of drede.
In rest & in quyete to a-byde.

And þere Ionythus sekyrly.
Of good god wysdam he he*n*te.
And god tawte hy*m* astronymy.
þe knowynge of þe cors how planets we*n*t.
Sem hys brodyr went to Asay.
In-to þat cu*n*tre was he bente.
Iaphet northeward ga*n* hym hy.
to þe weste se þ*at* ys occyde*n*t.

353. *planets* was first written instead of *cors*, which is added above the line.

And cham went & hys mene.
to þe myddys of þe worde rythe.
to Ier*usal*em into þ*a*t cu*n*tre.
þer sythy*n* to dethe cryst was dyte.
Cham held þer gret ryalte.
& was ma*n* of mykyll myte.
þe schyldyrn of cam þus rede we.
were sauage wyle & lythe.

Ionythus ȝett fynde we than.
hadde a dyscypyll þ*a*t hyte nemiroth.
An howge geawt pale & wan.
Wondyrly gry*m* grysly & lothe.
A gret hu*n*tar he was þ*a*t ma*n*.
to chase bolys & borys bothe.
þe towr*e* of babylon fyrste bega*n*.
þorow hys wytte w*ith*-owtyn othe.

fol. 9 b. Than aftyr-ward be-fel yt þus.
Caymys sonys made a gaderyng*e*.
& as þe story tellyth vs.
A-monge he*m* þey chosyn a kynge.
& hym þey callyd pontycus.
þat xuld h*em* goue*r*ne in here doynge.
Of schame as sethe methodyus.
Mykyll baret gan vp to sprynge.

Than Iaphethe-ys sonys herd tell of þis.
How caymys sonys made syche ryalte.
& to Ionytus þey sent I-wys.
Wrytys & masons gret plente.
And byldyd a town þ*a*t callyd ys.
Ionyta a gret cetye.
In þis tyme was pes & lys.
Be-tywx nemoroth & caymys sonys p*ar*de.

Than Iaphet sonys & caymys also.
Werryd an[d] wex yche odyrys sone.
Ionythus herd thes tell þoo.
& sent to nemorothe word anon.
That Iapheth-ys kynrede wold not ho.

371. This line was first written after v. 368 and then crossed out.
392. *thes* after *Ionytus* deleted, MS.

But stroy caymys kynrede sak & ston.
& in þe begynnynge of all þis woo.
þe þerd thowsand ȝere was gon.

Than fell yt so in þe forte thowsand.
Ou*er* all þe word wex werre & debate.
þ*at* eche ma*n* coueytyd oþerys lond.
& eche to stroy oderys astate.
That nemoroth ga*n* vndyrstonde.
& to caymys kyndam hadde gret hate.
& þ*er*-to went w*ith* strenthe of honde.
& schent þe regne & made yt mate.

So þ*at* p*r*ouynce nemoroth helde.
In was & note i*n* rest & pees.
fol. 10 a. þ*at* yt no lenger þer dwell.
but toke to hys eresdes.
And eresdes þo w*ith* sper*e* & schelde.
caymys kyndom bre*n*t on a bles.
& all þ*at* wern in town & felde.
he toke as p*re*sonerys all þe pres.

The rubusenys there were a-chente.
And þe palestines also.
þe Amores & affres þ*at* were hent.
As p*re*sonerys in care & woo.
All westward to þe occydent.
they fledde eresdes was her*e* foo.
þan eresdes homwarde went.
& gate a son þ*at* hyte cusdro.

Thys cusdro aftyrward was kynge.
  Of þe regne as we fynde.
There Ionythus hadde hys wonny*n*g.
thorow-owt all þe hey ynde.
Tho caymys sonys made oft gaderyng*e*.
of men at foote an hydows mynde.
xxti. m. be goode rekynynge.
to sale cusdro & all hys kende.

409. Some word after *hys* apparently missing.
411. *ables* MS.
428. *rekynnyge,* MS.

Than was cusdro sotyll of gyn.
& hard tell of thys caste.
& in hys londe he lete hym in.
tyll þey to þe floode of tygyr paste.
And when þey Ichon with-ynne.
& entyrde *with*-in þe flodys faste.
þan cusdro wolde no lenger blyn.
but fel up-on þ*em* as a blaste.

Cusdro þan hys oste a-rayyde.
with elyfantys strong & towe.
to bere down þe foote-me*n* at a brayde
& to don dystruxcou*n* I-now.
fol. 10 b. And þ*er* camys sonys wer*e* ou*er*-leyde.
Cusdro-ys ost smertly hem slow.

Ascapyd neu*er* on aftyr þeis.
All londys þ*at* in-habyte were.
Wyth-in he*m*-self ga*n* fare amys.
Stroyen & warren here & þere.
But ȝet or þis was don I-wys.
As myne autyr wyll wytnes ber*e*.
A thowsend ȝere he seythe yt ys.
Or þis be-fell so ou*er* all qwere.

In þe V. thowsend ȝere folowyng*e*.
In þe fyue & twenty ȝere.
Sabysas þ*at* þan was kynge.
Of all hethen fare & nere.
With gret ostys gaderynge.
He schewyd well hys powre.
ffowr*e* score safe twey*n* be good rekny*nge*.
He dystroyd cytyis þere.

When sabysas as bokys seyn.
Had dystroyyd þo cytyis rote & rynde.
fforthe he passyd in certeyn.
to þe [þ]yrd kyndom of ynde.
& þere he wrowte *with* myte & mayn.
þat ȝyt ben hadde in mynde.

434. Verb evidently missing.

463. *Iyrd* MS.

465. Word such as *works* or *deeds* missing. Cf. Latin text (J) p. 196.

And fro þes he turnyd ageyn.
In-to Arabye as we ffynde.

ffro arabye he wente full ryte.
In-to deserte þe sothe to tell.
Saba þe wyldyrnes yt hyte.
ther wonnyd þe sonys of ysmaell.
Saba þere dede dyte.
A-monge þe paynemys fers & ffell.
fol. 11 a. Castellys stronge in strength & myte.
& þere he schope hym for to dwell.

But for to declare more of þis.
what was ysmaell wyttyrly.
Abraham-ys sone he was I-wys.
of baste born full trewly.
Isaake was hys sone of blysse.
gotyn in wedlock sekyrly.
All Iewys & sarsenys þ*at* now ys.
come of þes tweyne certe*n*ly.

The schyldyrn serten of Israell.
come of Isaac sothe to sey.
þe sarsenys come of ysmaell.
& all þat leue of paynemys lay.
Thys ysmaellys sonys as bokys spell.
In mame*n*try was all her*e* fay.
All in deserte þo folk ga*n* dwell.
tyl yt be-fell þus on a day.

All þ*at* were in þat wyldyrnes.
þ*er* sabysas hadde þe castell pygth.
to-gedyr sone þey ga*n* he*m* dresse.
w*ith* kynge sabysas for to fyte.
And as þe story berythe wytnes.
*t*hey ou*er*come sabysas w*ith* myte.
& many a thowsend mor*e* & lesse.
ysmael-ys sonys to dethe þey dyte.

And þ*an* at þe fyrst as story says.
ysmaellys sonys aftyr þis dede.
owt of deserte þey we*n*t her*e* ways.
And sowty*n* warrys *in* le*n*gth & brede.
fol. 11 b. They made many fowle affrays.

In-to þe myddys of þe word þey gu*n* to sprede.
As god in ysmaelys dayys.
Behyte to hym & to hys seede.

They co*n*queryd wol ny eu*ery* londe.
Estward in þe oryente.
And aft*yr*ward as I vnd*yr*stonde.
Ysraell to dystroy þey went.
Thorow myte & strength of her*e* honde.
þe schyldyrn of ysrael were all to-schent.
& ȝet þes paynemys as I vndyr-stonde.
Many a fayyr cyte þey brente.

Than aftyr all þis þey ded ordeyn.
Schyppys þ*at* were stronge & goode.
& westward seyledyn sothe to seyn.
Wol ny to rombe ou*er* þe floode.
And whyl þey dwellyd þ*er* certen.
Camelys flesche was here foode.
& ffor to tell þe texte all pleyne.
Here drynk medelyd w*ith* bloode.

Than þe grettest of here degre.
fowre pryncys þ*er* þey ches.
oreb zebbe & Zebee.
& salmana þis ys no les.
Thes were cheuetans of þo me*n*.
To make here nobyly to encrese.
& þa*n* to Israell þey gu*n* to sene.
þat pepyll to dystroy wold þey not cese.

Bvt þan god of hys grett grace.
halpe þe chyldyrn of ysraell.
fol. 12 a. And sone be-fell be chawns a case.
þey dystroyd þe sonys of ysmaell.
Gedyon þe sonys of Ioas.
On he*m* was so fers & fell.
þ*at* he þat folk a-geyn gan chas.
In-to desert for to dwell.

An hundyrd thowsand & forty.
Were slayn all be-dene þere.
& ysaac sonys hadde þe mastry.
& owt of thraldham clere.

But ȝet as seythe þe prophycy.
Ysmaellys sonys fers & kene.
Schull efte cu*m* owt & bere mastry.
& do more harm þa*n* eu*er* was sene.

Ȝet a-geyn þey xall come owt.
& rewle all þe worde of reste.
And ou*er*-come yt w*ith* batellys stowt.
Northe. sowthe. est. & weste.
All crysten kyngs xall hem dowt.
& in here thraldam be therste.
xall no*n* wyth-stynte þ*at* howge rowte.
Nor non here scheltron breste.

But ȝet as arnst declaryd.
Aftyr-ward as ȝe xall here.
Ȝet xall þe paynemys be for-faryd.
Thorow crysten mannys powre.
The ebrews so well here wytts waryd.
þey reynyd full a thowsend ȝere.
þe romanys aft*yr* þ*at* ne sparyd.
At þe laste dyscomfytte all in fere.

The fers babylons as we fynde.
ffowre ml. ȝere regnyd also.
þe macydoynes in hydows me*n*de.
to he*m* of p*er*ce dede care & woo.
fol. 12 b. And aft*yr*ward þe ffolke of ynde.
conqueryd londys many moo.
All crystendom to þ*em* I fynde.
And trybutarys wern he*m* too.

They ou*er*-ledde apres & spayne.
nanerne eke & Arragon.
ffrawnce p*r*ouynce & Almayne.
þ*at* was a lond of gret renown.
And aftyr-ward in bretayne.
All þey had towre & town.
be than þe fyrst thowsande certen.
was weryd owt be good reson.

Than whan þe ward xall drawe to ende.
In þe laste ende yt xall be seyne.
Ȝet ysmaellys sonys xall eft wende.

owt of here wyldyrnes certeyne.
And ou*er* all xall þey waste & schende.
& do grett dystres & payne.
In what cu*n*tre so þey lende.
schall no*n* wi*th*-stynte he*m* a-geyne.

Here cum*mynge* xall be as we rede.
A schastysynge wi*th*-owt mesure.
to crysten me*n* for here mysdede.
& for here synnys hard reddure.
ffor synfull lyfe þ*at* ma*n* xall lede.
A-geyns goddys lawe & eke nature.
þey xall be put in sorow & drede.
thorow Ismaellys sonys I ȝow ensure.

& also for owre gret foly.
þ*at* we fforgete goddys cum*m*au*n*dme*n*t.
fol. 13 a. Wi*th* þe pepyll of barbary.
All crystendom xall be schent.
A-monge crysten me*n* seyth þe story.
So mekyll fylthe xall be bent.
þ*a*t yt ys schame & velony.
To yeke or here to man*n*ys ente*n*t.

Ther-for we xall a-by full dere.
þe sarȝenys xall haue þ*er* wyll.
P*er*ce cilice & londys þere.
Wi*th* strengthe þey xall dystroye gryll.
The lond of surrey xall owt-rere.
& all crystendom þey wolde kyll.
Greys & all pepyll in fere.
wi*th* dynte of swerde þey xall spyll.

Affryk Egypt & eke Asy.
Vndyr trebyte xall be leyde.
Of golde & syluyr & þ*at* strawngely.
At certe*n* termys to be payde.
Spayne wi*th* dynt of swerd xall dy.
Saue su*m* fro dethe xall be delayde.
& kawt as p*re*sonerys suyrly.
& to raw*n*som ben a-rayyde.

ffraw*n*ce gascony & eke Almayne.
In batellys stomfete xall þey be.

& take as p*re*sonerys in certeyn.
Of þe gretteste of þe*m* in gre.
The romans xall be kylde & slayn.
ffor þey xall *tur*ne þe bakk & fle.
þus ysmaellys sonys *with* myte & mayn.
xull wy*n* all þe ylys of þe see.

fol. 13 b. Northe sowthe est & weste.
ou*er* all xall haue passage.
& *with* þe werk as hem leste.
& do many a dede owtrage.
Ier*usa*lem xall be full therste.
with p*re*sonerys of cryste*n* langage.
All holy londe xall be opprest.
with þis pepyll þ*at* ben sauage.

The ward þere xall haue dau*n*ger*e*.
& sett i*n* trebute & in dystres.
sythe xall þey seke fere & nere.
& a-geyn holy schyrche he*m* dresse.
That xulde s*er*ue god *in* clennes.
þey xall take þe*m* all in fere.
golde & perle & odyr ryches.
ornam*en*ts þ*a*t of chyrchys were.

And p*re*tyn hem at þ*er* wyll.
cryste*n* prestys her*e* & there.
with-owt mercy he*m* kyll.
& kast þ*er* bodyys þey no rekk wher*e*.
And schyrchys brenne & spyll
All crystendom þus xall þey dere.
& hem woo full yll.

All londys xall be desolate.
all xall be baren & bare.
here dedys xall be vnmate.
here lyuynge xall be angry & kare.
ȝonge & olde for sorow sake.
þa*n* xall þey stowpe & dare.
fol. 14 a. now ar owr*e* elderys in goode state.
þ*a*t felyn no þinge of þis fare.

646, 650. These lines are incomplete. The last line of the stanza is missing.

Ryche & pore þus xall sey.
ȝonge & olde make þ*er* mone.
Well at ese now arn þey.
þ*a*t dyyd an hu*n*dyrd ȝere a-gon.
Thus all londys þey xall afray.
& dystroy bothe stok & ston.
& all xall t*ur*ne to tene & tray.
þorow ysmaellys sonys owr*e* fon.

ȝet fro desert whan þey cu*m* owt.
All londs to dystroy & ou*er*-brenne.
þey xall be lothely sterne & stowte.
& eke not lyke to oþ*er* menne.
Wome*n* w*ith* schylde ou*er* all a-bowt.
W*ith* swerd & fyre sle & brenne.
þis wreche xall fall w*ith*-owt dowt.
for þe wreche of wykkyd synne.

Prests eke w*ith*-owt mercy.
In chyrchys þey xall kyll.
& wome*n* xall þey ly by.
& in schyrchys here luste fulfyll.
Here horse & mulys þey xull tey.
To seynts tombys a-geyn all skyll.
Here lem*m*anys þey xall clothe full try.
In vestments at here wyll.

All crystendom w*ith*-owtyn were.
In here thraldom xall be stadde.
But þa*n* xall stedfaste me*n* a-pere
þat in god arn trosty & sadde.
fol. 14 b. and xall to cryst make her*e* prayere.
ffor þe bloode & wat*yr* þ*a*t he schadde.
to delyu*er* he*m* fro þ*a*t sorry dawngere.
& be hys grace to make he*m* gladde.

But as þe story makythe mynde.
god xall ye not suffyr ay.
ffor cryste*n* me*n* þ*a*t to god ar kynde.
schall renyne þe ryte fay.
But for þis skyll yt ys we fynde.
to fulfyll þ*a*t god hym-selfe ga*n* say.
blyssyd be þe rote & rynde.
That for me suffyrd tene & tray.

As p*r*ophetys þ*a*t were here be-forn.
slayn & martyryd for my sake.
to Iustyfye man & sey þ*er* sore.
That for my lofe desese ga*n* take.
yf he laste sadly eu*er*-more.
& to þe ende my love not slake.
In heuy*n* he xall hys state restore.
And saue hys sowle ffro woo & wrake.

þ*an* aft*yr* all þis woo & kare.
Ismaellys sonys as I haue tolde.
on here clothynge xall not spare.
precyus stonys perle ne golde.
þey xall make gret bost & fare.
& sey what lond ys now so bolde.
þat dare loke up but darke & dare.
lordys of þe word we xall ben holde.

& wha*n* þey wene to be heyheste.
fol. 15 a. And in here pryde he*m* gloryfye.
Good god xall hys eye keste.
to cryste*n* me*n* of hys mercy.
here bondys of bondage xall he breste.
& delyu*er* he*m* sothefastly.
& brynge crystendom to reste.
As we fynde in þis story.

ffor þ*er* xall ryse a cryste*n* kynge.
wi*th* þo felonyes for to fyte.
to dethe he xall þoo paynemys brynge.
With dynt of swerd þorow godds myte.
here schyldyrn & all here offsprynge.
to dethe yche on he xall he*m* dyte.
here wyvys in p*re*son cast to clynge.
Thus xall god for cryste*n* ryte.

þus þe sonys of ysmaell.
all þat ben left on-slayn.
In woo & thraldam xall þey dwell.
Of cryste*n* me*n* sothe to sayne.
& vij. sethys more as þe story tell.
sorow & woo xall be here peyne.
þan on cryste*n* me*n* be-fell.
Be-for hand in certeyne.

þa*n* xall all sweche sorow cese.
& all stryuys stynt & stonde.
All crysten *pre*soners xall haue pes.
In *pre*son where þey be ffonde.
& delyu*er*yd clene þis ys no les.
& wende home to her*e* cu*n*tre sonde.
A-geyn xall all þinge þa*n* encrese.
fol. 15 b. And multyply on goddys grownde.

þe kynge of romayns xall þ*at* tyde.
haue dysdeyne & gret dyspyte.
on he*m* þat cryste be-forn denyde.
Whyll þe werd stode in herd plyte.
egypte & Arabye londys wyde.
þ*at* forsoke cryste meche & lyte.
ffor þey in trowþe wolde [not] a-byde
þey xall be worthy to þ*at* wytte.

on erde þa*n* xall be reste & roo.
pees & solas Ioye & gladnes.
xall no*n* be lyke aftyr þ*er*-too.
Ne neu*er* be-forn þ*at* tyme was.
þer xall be sekyr troste alsoo.
drede xall non ben in no case.
ffor er þe warlde xall ende & hoo.
Ther xall be reste in eu*er*y place.

þey xall fare in þe selfe manere.
As me*n* fardy*n* in þe tyme of noe.
þey ete & dranke & made good scher*e*.
And made fests of realte.
weddyngs xall be many in fere.
of reche & pore & eu*er*y degre.
And whyll þis Ioy ys gretteste here.
sonest xal yt sesyd be.

for þa*n* xall gogmangog nere cu*m*
owte of þe mownts of calpye.
That god closyd all & su*m*.
At Alexandyrs prayere suyrly.

755. *onerde* MS.
771. *cum nere* MS.
773. *cloysd* MS.

þey xall dystroy all crystendome.
þey xall cu*m* owt so hydowysly.
me*n* all most wax defe & du*m*.
fol. 16 a. So xall þey drede here felony.

All þe worde þey xall ou*er*-run*n*e.
And work howge & grett.
þey xall devowre me*n*.
& wome*n* *with* schylde ete.
Edders & snakys þ*at* brede in fen.
Hem xall þink deynty mete.
Regnes þey xall dystroy & bren.
& fowly mankynde þey xall threte.

þis pepyll xall regne vij. ȝere.
And þa*n* xall þey þorow her*e* myte.
Take a cete ryche & dere.
Iosophath for sothe yt hyte.
but þan xall god slake her*e* powre.
Wythe fere & brynston bren*nynge* bryte.
þ*at* fall xall on he*m* all in fere.
& all þe pepyll dystroy down ryte.

þa*n* xall come an emprore.
Of greys & rome lord xall he be.
To Ier*usa*lem *with* gret honowre.
& regne vij. ȝere in þ*at* cu*n*tre.
In þ*at* place þ*at* owre saueȝowre.
Cryst was naylyd on rode tre.
& he xall myldly ȝelde þ*at* cure.
Hys croun*e* & hys dygnyte.

Hys crowne he xall sett full ryte.
On þe cros þ*at* cryste on deyde.
& be-toke hys gost to godds myte.
þ*at* for hym sufferyd wownds wyde.
Than xall he loke vpward on hyte.
& hold hys honds to heuy*n* þ*at* tyde.
fol. 16 b. And þa*n* xall he sen a syte.
þe sygne of a cros in heuyn a-byde.

780. Object missing.

781. *þey xall deworow & vowre men* with *worow &* marked for omission. MS.

But þa*n* xall cu*m* werst of all.
Antecryst þe deuelys byrde.
cryst þ*a*t caytef hy*m*-selff xall call.
& make hys name so kowthe & kydde.
Gret wondyrs werk he xall.
but falsede xall ben vndyr hydde.
þ*a*t saytowre false fowle hy*m* be-fall.

of þe werd he xall sett in me*n*de.
of þe eleme*n*ts more & myn*n*e.
erde & wat*yr* fere & wynde.
he xall come of Iwys kynde.
Of þe seede of da*n* we fynde.
he xall be begote & born i*n* synne.
& all come of cursyd kende.

yt xall not be as folkys haue tolde.
he xulde be begoty*n* of a frer*e* & born of a nu*n*e.
but he xall be born of a bysmere bolde.
þe werst woma*n* ony-where may wone.
That ys a stru*m*pett & a scolde.
& be-gotyn of a fowle glotun.
hys syre hys dam*m*e a thowsend-folde.
xall be wers þa*n* we devyse cun*n*e.

ffor rythe as cryst in mary lyte.
& co*n*ceyuyd of þe holy gost
be þe vertu of goddys myte.
þ*a*t ys lord of myts moste.
And born was of a mayde bryte.
All in clennes & w*ith*-owt boste.
fol. 17 a. To saue man*n*ys sowle þ*a*t was ys ryte.
from þe deuyll of hell & all hys oste.

Ryte so xall a deuyll descende.
In-to a woma*n* full of synne.
& in þ*a*t lothely lodge xall lende.
At certe*n* tyme here wombe w*ith*-ynne.
And wha*n* a certe*n* tyme ys spende.

817. Last line of stanza missing. In MS. the first line of the following stanza is linked to v. 816 but its rime word shows that that division is incorrect.

Hys dame & he xall p*ar*te on tweyne.
þ*at* sone of synne to wykkyd ende.
Endles wo he xall hy*m* wynne.

In Coȝoȝa born xall he be.
In bethsayda he xall be fedde.
In capharna*n* regne xall hee.
& sore he xall be dowtyd & dred.
Ther-for seyde cryst words of pyte.
As þey be in þe gospell red.
Coȝaȝaim ay woo be to þe.
þe sone of pryde in þe xall be bredde.

And þou bethsayda myne erthly foo.
Eu*er*-more ȝyt woo þow be.
& þu capharnan woo be þe too.
þe sone of synne xall regne i*n* þe.
Thow þou enhawnce þe soo.
To reche to heuy*n* in ryte degre.
Ȝet xall þu fall & for-doo.
To hell grow*n*de in dome of me.

Thus antecryst xall wondyrly.
be noryschyd vp w*ith* Iogulars.
W*ith* wytchecraft & w*ith* sorcery.
W*ith* false Iapys & begylars.
fol. 17 b. he xall lere Igramansy.
& be cawte wyth-in charmors.
þa*n* aft*yr* all þis he xall by.
& to Ier*usa*lem take hys cors.

And so seynt methody tellyth pleyn.
In þe tempyll of salomon.
þ*er* xall þis wykkyd & cursyd swayn.
as a god sett vp hys trone.
where he xall sytt in certeyn.
& werk wondyrs many on.
All trewe folk he xall do peyne.
or make he*m* w*ur*chepe hy*m* eu*ery* schone.

Gret wondyrs he xall schew þere.
make defe to here ȝefe blynd her*e* syte.

871. Read *hy* for *by*.

halt & crepyls þ*at* ben ony-where.
make here lym*m*ys heyll & rythe.
Tres þ*at* ben baren & sere.
þorow wytchecraft of þ*at* sory wyte.
þey xall burgyn & leuys bere.
& blome & frute full blasyng bryte.

hym xall þink in hys entent.
þ*at* he ys goddys sone veryly.
of eu*er*y sondry element.
he xall wark grett mastry.
he xall to þe pepyll in here p*re*sent.
make to seme to þer ey.
þ*at* dede bodyys in grauys lent.
xall ryse fro*m* dethe vp bodyly.

ryte as symo*n* magus dede.
þat wrowt be falsed & be gyle.
ryte so xall þ*at* deuyllys byrde.
gret wondyrs werk for a whyle.
fol. 18 a. Hys mastryes xall so gret be kydde.
þat seynts xall ny fall in parell.
to leue all þat ys be-tydde.
ys don be myte & not be gyle.

hym-self xall not walk in brede.
but in þe same place þere.
þat cryste hym-self walkyd & ȝede.
whyll þ*at* he in erde was leuy*nge* here
But hys dyscypyls fer xall sprede.
ou*er* all þe werd bothe far & nere.
to turn eu*er*y leuande lede.
& make he*m* leue on fendys fere.

And þoo þ*at* leuyn on hys lay.
Ryche I-now xall he hem make.
& þoo þ*at* wyll for-sake hys lay.
xall goo to dethe sorow & wrake.
Many a body þe sothe to say.
xall to þ*at* false beleue he*m* take.
full goode crystene be þoo day.
xall be in plyte cryst to forsake.

896. *Symon*magus MS.

Than xall ennok & ely.
ben sent owt from p*ar*adyse
& be-for all pepyll veryly,
þis Antecryst þey xall dyspyse.
And proue be ryte & profysy.
þ*at* all hys maruelys & mastryse.
Arn not but false & sorcery.
& wrowt be non oþ*er* wyse.

Whan Antecryste ys þus scomfet
meche pepyll xall he*m* ren*n*e-ay.
fol. 18 b. And Iewys namely in þ*at* plyte.
xall t*ur*ne a-geyne to crysts lay.
Than Antecryst for dyspyte.
ennok & ely at certe*n* day.
to dethe *with* dyntys do hym smyte.
for þ*at* þey dyspysyd hys lay.

And whan þey haue to dayys be dede.
þey xall ryse vp to lyfe a-geyn.
& whan þis cursyd wede.
hathe reyned tweyne ȝer*e* full & pleyn.
And eke an half ȝere in þ*at* stede.
& led hys mastryys & hys may.
no lenger he xall holde vp hys hede.
but þa*n* he xall draw to hys peyne.

Ih*esu* cryst goddys sone of myte.
with many legyons a blysfull pres.
of þe nyne orderys of au*n*gyllys bryte.
& whan he comyth þ*at* prynce per*e*-les.
he xall come *with* sweche a lyte.
as all þe ward went on a blese.
to dystroy eu*er*y wykkyd wyte.

And as seynt gregory dothe expres.
þe prynce of au*n*gelys seynt mychaell.
þis antecryst to dethe xall dresse.
& sle þ*at* felon false & fell.
& xall hym put in sory presse.
In-to þe deppest pyt in hell.
In endless peyn depe depresse.
þ*er* *with* damnyd eu*er* to dwell.

fol. 19 a.
And þan xall sytt þ*at* hey Iustyse.
goddys sone maker of lyte & leuy*n*.
& deme vs aft*yr* owre seruyse.
as we haue wrowt her*e* olde & ȝynge.
The wykkyd me*n* he xall chastyse.
& deme to hell w*ith* wykkyd steuyn.
þey þ*at* þ*an* be fownde Iuste & wyse.
xall streyte in-to þe blysse of heuy*n*.

To þ*at* blys he mot vs brynge.
sothe-fast cryst þ*at* deyyd on roode.
as he of dauyd rote wolde sprynge.
& for to by vs he sched hys bloode.
As wystly as he made all þinge.
kepe vs fro warkys wykk & woode.
& he ys cryste curtes & kende.
w*ith* grace he glad vs w*ith* all goode.
Amen.

VI. Notes

v. 17 f. Cf. *Cursor Mundi,* v. 345 f. (Ed. Morris, E.E.T.S., O.S. LVII f.)

vv. 25–6. Tradition varies in regard to the place of Adam's creation. Syrian tradition makes it Golgotha, the middle of the earth, cf. *Cave of Treasures* p. 4 (Ed. C. Bezold, *Die Schatzhöhle,* Leipzig, 1883) and the Ethiopian *Book of Adam,* which goes back ultimately to Syrian sources; cf. Bezold, p. ix (Ed. Dillmann, *Nachrichten von d. Georg-Augusts Universität u. d. königl. Gesellsch. d. Wissen. z. Göttingen,* 1858, No. 19, p. 219). More commonly it is given as Damascus (cf. *Genesis and Exodus,* v. 208, Ed. Morris E.E.T.S., O.S. VII) or as Hebron (cf. *Cursor,* v. 405-6 and Emerson, "Legends of Cain," *Publ. of Mod. Lang. Ass.* XXI, p. 857.)

972. *for* crossed out before *made* MS.

v. 57. MSS. of the *Revelations* give either the 15th or the 30th year after the expulsion as date of Cain's birth. The long texts (cf. Sackur, p. 60) and the earlier copies of the short version (cf. Appendix) have thirty, but most of the short texts give fifteen.

v. 62. *Delbora* or *Debbora* is the usual form. Cf. J, p. 192. The name is a corruption of an older form such as *Lebuda*. Cf. Dillmann, *Das Christliche Adambuch des Morgenlandes,* Göttingen, 1853, p. 39, n. 52. So in the *Cave of Treasures* (p. 8) *Lebhudha* is Cain's sister, and *Kelimath,* Abel's.

v. 69. Cf. *Cursor,* v. 1062 (Trinity MS.): *And trewely ȝaf to him his tende.*

v. 73 f. The short Latin text omits this statement, but the translator has borrowed it from the *Cursor,* v. 1191 f.

v. 91 f. *Fowre* is certainly an error; perhaps the writer meant *forty.* The number of children assigned to Adam is usually thirty sons and thirty daughters, besides Cain and Abel; as the translator would know from the *Cursor,* v. 1215 f., his source in this passage. The short Latin text says merely (J, p. 193) *Peperit postea Adam Eua filios et filias* (cf. Gen. 5, 5), while the long versions and the *Cave of Treasures* make no reference to other children after Seth. The Ethiopian *Contest of Adam and Eve* (S. C. Malan, London, 1882, p. 106) says "neither was any more offspring born of them; but only those five Cain, Luluwa, Abel, Aklia, and Seth alone." For the more popular tradition of thirty sons

and daughters cf. Comestor, col. 1080, and the *Post peccatum Adae* (Meyer, *Abhand. d. Philos.-Philol. Classe d. Königl. bayer. Akad. d. Wissensch.,* 1882, XVI, p. 229).

v. 106. The place of Adam's burial, like that of his creation, varies according to different accounts. Hebron is most frequently named. Cf. J, p. 193; *Cursor,* v. 1416; *Post peccatum Adae* (Meyer, *Abhandl.,* XVI, p. 139 f.). In eastern tradition Adam and the succeeding patriarchs are buried in a sacred cave. Cf. *Cave of Treasures,* p. 9 f., and *Contest of Adam and Eve,* p. 116 f. This cave is located in Hebron, though that place is not named in the accounts just cited. But cf. Bede, *De Locis Sanctis,* Migne, *Patrol.,* 94, col. 1185: *Chebron in campi latitudine sita est . . . uno ad orientem stadio speluncam duplicem in valle habet, ubi sepulcra patriarcharum quadrato muro circumdantur.* In the case of Adam this cave is only a temporary resting place. His body is removed by Noah into the ark and after the flood it is carried by Sem and Melchisedech to Golgotha and there buried. Cf. *Cave of Treasures,* p. 19 f., and *Contest of Adam and Eve,* pp. 148-153. According to another tradition Adam is buried in Paradise. Cf. *Apocalypse of Moses* (Ante-Nicaean Fathers, XVI, p. 454) and *Vita Adae* (Meyer, *Abhandl. der. Akad. d. Wissensch.,* München, 1878, XIV, p. 242).

v. 123. The name usually given to this city is *Enoch* or *Enos* in honor of Cain's eldest son. Cf. *Genesis* (Vulgate text), 4, 17; *Cursor,* v.

1504; M.E. *Genesis and Exodus,* v. 435. *Effrom* is taken from the short text of Methodius. Cf. J, p. 193.

v. 127 f. Cf. Introduction, pp. 148 and 153 f.

v. 129. *fyrste* is a mistake for fifth. Cf. *Cursor,* v. 1464.

v. 145 f. Cf. Introd., p. 154.

v. 191 f. Cf. *Cursor,* vv. 1341-1552.

v. 225 f. Cf. reading of MS. B. in variant readings, Appendix, p. 193, n. 53.

v. 240 f. Cf. Emerson, "Legends of Cain," p. 888 f. and 916 f.

v. 248 f. Cf. variant reading of MS. B. Appendix, p. 194, n. 57. Other MSS. of the *Revelations* do not give this detail. The *Cursor,* 1702 f. gives 120 years as the length of time granted for building the ark, taking this statement from Comestor, col. 1082, as Dr. Haenisch points out (*op. cit.,* E.E.T.S., O.S. CI, p. 6*). This period refers properly to the time of repentance granted to men, not to the time required for building the ark. Cf. Comestor's further statement (col. 1082) *et dixit Dominus hoc ante annos viginti, quam inciperet fieri arca, ut dicit Hieronymus, quae facta legitur centum annis.* Cf. Jerome, *Quaest. in Genesis,* Migne, XXIII, col. 948.

v. 296 f. Comestor, col. 1081, notes the various dates assigned as the close of the second age, as follows: *Hujus aetatis annos Septuaginta ponunt duo milia ducenta quadraginto quattor; alii ducenta sexaginta quatuor, Hieronymus non plene duo millia, Methodius duo milia.* Then he adds this observation on

Methodius's dating: *Ipse tamen per chiliades saecula disponit, nec apponit annos si supersint, et ideo nihil certum de numero annorum tradidit.*

v. 301 f. This date is evidently a mistake, for the Latin texts as well as the *Cursor* (v. 2002) read 612.

v. 312. Cf. Introd., p. 137 f. This son of Noah belonged originally to oriental tradition. Apart from his connection with the *Revelations* he was known in Europe in the Middle Ages as a great astronomer, either the teacher or the pupil of Nimrod. Cf. Haskins, *Nimrod the Astronomer,* in *The Romanic Review,* v, p. 203 f. In this rôle he is mentioned by Gower, *Confessio Amantis* vii, v. 1451 f. (*The English Works of John Gower,* ii, G. C. Macaulay, Lond., 1901). Again, he usurps the place of Seth, visits Paradise and brings back branches of the fir, palm, and cypress. Cf. Geoffrey of Viterbo, *Pantheon* (Pistorius-Struve, *German. Script.,* Ratisbone, 1726, ii, p. 242. Quoted by Meyer, *Abhandl.,* xvi, p. 112 f.). See also Sackur, p. 64, n. 1, for this and other references to Jonitus. Jonitus appears also in traditions of the founding of Rome by Noah and his sons, who are identified with Roman deities, *i. e.,* Japhet becomes Janus. Here Jonitus foretells the future supremacy of the city. Cf. A. Graf, *Roma nella memoria e nelle immaginazioni del medio eve,* Torino, 1882, i, p. 86, n. 18. (Ref. given by Sackur, p. 64, n. 1). Jonitus' rôle as prophet and astronomer in these later developments of the character are reminiscent

of the superhuman wisdom with which he is endowed in the *Revelations.* As an orthodox son of Noah, Jonitus was looked upon with suspicion by Biblical historians and commentators. Even Comestor, who quotes Methodius so freely, adds this note to the passage on Jonitus, (col. 1089): *Forte non est vera ratio Methodii.*

v. 334 f. Cf. *Cursor,* v. 2255 f. (Göttingen MS.):

Bot grete god, þat eu*er* es hende,
a curtais vengans on þai*m* gan send.

v. 358 f. Cf. J, p. 195. According to Bede (*Hexaemeron,* Migne, XCI, col. 115) both Japhet and Cham get a share of Asia, presumably Asia Minor and the coast land between that and Africa, in order to make the portions of the three sons more equal. In the eastern stories, however, the "middle part of the earth," which would include Jerusalem (cf. v. 360 of our text) belongs to Sem and his descendants. Cf. *Contest of Adam and Eve* (Malan, p. 163): "Unto Sem my first born son, shall his lot be from Jerusalem which is a great city as far as Quardayun and Andika." Cf. also the *Book of Jubilees* (Dillmann, Ewald's *Jahrbuch,* II, 1849, p. 251 f.). That this territory was held both by the sons of Sem and of Cham is evident from Isidore's account of Jerusalem (*Etymol.,* Migne, 82, col. 527): *Judaei asserunt Sem filium Noe quem dicunt Melchisedech primum post diluvium in Syriae condidisse urbem Salem in qua regnum fuit ejusdem Melchesidech. Hanc postea tenuerunt Jebusaei ex quibus sortita*

est vocabulum Jebus sicque duobus nominibus copulatis Jebus et Salem vocata est Hierusalem. The Jebusaei were descendants of Ham (Cham). Cf. *Genesis,* 10, 16.

v. 382 f. This account of the struggles between the early kingdoms is peculiar to the *Revelations.* Cf. Sackur, p. 19 f.

v. 414 f. These names are added in the interpolated version (B. M. Addit. 34018), and have been adopted in the short texts.

v. 548 f. Cf. Bede's comment on Ismahel (*Gen.* 16. 12): *Hexaem.,* Migne, XCI, col. 159. . . . *Saracenos vagos incertisque sedibus, qui universas gentes quibus desertum ex latere jungitur incursant, et expugnantur ab omnibus.* This much is from Jerome, *Liber Heb. Quaest. in Genesim,* Migne, XXIII, col. 963. Bede adds: *sed haec antiquitus. Nunc autem in tantum manus ejus contra omnes et manus sunt omnium contra eum; ut Africam totam in longitudine sua ditione premant, sed et Asiae maximam partem, et Europae nonnullam omnibus exosi et contrarii teneant.*

v. 578. *fyrst* should be *fifth.* Cf. v. 129 and note. The close of the fifth age is not recorded in the Latin texts.

v. 607 f. For similar description of the tribes of Gog and Magog cf. Budge, *Life and Exploits of Alexander the Great* (Ethiopic version), London, 1896, II, p. 232. Sackur, p. 85, n. 4, gives further references.

v. 771. The author means to refer to Gog and Magog, but he has confused these two in name with the British giant, Goemagot, who was slain

in a wrestling match with Corineus. Cf. Geoffrey of Monmouth, *Hist. Regum Brit.* (Transl. by A. Thompson, London, 1842, Bk. I, c. 16, p. 22 f.). Ref. given by Amours, Wyntoun's *Original Chronicle,* I, note on v. 335. Note also Robert of Gloucester, *Chronicle,* Rolls Series, London, 1887, I, v. 508 f.: *Gogmagog was a geant suiþe gret & strong.*

v. 783 f. Cf. *Kyng Alisaunder,* Weber, *Met. Rom.,* Edinburgh, 1810, II, v. 5972 f.

For hy libben by addren, and snaken
And wormes, that hy mowen taken
Mannes flesshe, and mannes blood
That hem thinketh swete and good.

v. 811 f. In the account of Antichrist our author borrows freely from the *Cursor,* which in its turn is based on Adso's *Libellus de Antichristo* (Migne, CI, col. 1295 f.).

v. 849. In making Corozaim the birthplace of Antichrist Methodius differs from the usual tradition, according to which Antichrist is born in Babylon. Sackur (p. 41) suggests that this change is another of the arbitrary alterations of the author, made to fit the Biblical text (Luc., 10-13): *Vae tibi Corozaim*—which is immediately cited in our text. But there is evidence that the association between Corozaim and Antichrist did not originate with Methodius. In an Armenian legend of Antichrist, said to be compiled from fifth-century material, this statement occurs: "and he [Antichrist] is born in Chorazin, a village of the people of Israel." (Cf. *An old Armenian Form of the Antichrist Legend,* reprinted in

the English edition of Bousset, *The Antichrist Legend,* London, 1896, p. 255, from a translation by F. C. Conybeare, in *Acad.,* Oct. 26, 1895). Corozaim, as Antichrist's birthplace, appears in other works which show no influence of the *Revelations.* Cf. *Pricke of Conscience* (Ed. Morris, Berlin, 1863, for the Philological Soc.), v. 4166: *And in Corozaym he sal be born.* Mandeville gives both traditions (Ed. G. F. Warner, for the Roxburghe Club, 1889, p. 54): *And at Corsaym sall Antecriste be borne, Bot sum men saye he schall be borne in Babiloyne.* In a note on this passage Warner (p. 188) refers to several parallels for the statement about *Corozaim.* Cf. also Matzner's note in *Alteng. Sprachproben,* Prosa, Berlin, 1869, p. 214. But with one exception the places cited say merely that Antichrist was nourished in Corozaim. The exception is Magister Thietmarus, who records in his *Peregrinatio,* p. 7 (Ed. J. C. M. Laurent, *Peregrinatores Med. Aevi Quatuor,* Lipsiae, 1873): *Corrozaim de qua nasciturus est antichristus.* Evidently there was an independent tradition which made Corozaim the birthplace of Antichrist. It was not the usual one, however. In two MSS. of the *Revelations* an attempt has been made to reconcile the two accounts by identifying Corozaim with Babylon. Cf. Magdalene College., Oxf., MS. LIII, p. 210: *Antichristus nascetur autem in Corozaim que est ciuitas magna* scilicet *babilonia.* A similar statement occurs in Merton Coll., Oxf., MS. XIII, f. 54 b.

v. 858 f. Cf. *Cursor,* v. 22144 f. These miracles are not recorded in the *Revelations.*

v. 896 f. Cf. *Cursor,* v. 22161 f.

Als symon magus in his guile,
Right sua sal he þe folk bigile.

For story of Simon Magus cf. *Passio Apostolorum Petri et Pauli,* Ed. Lipsius, Lipsiae, 1891, p. 224 f.

v. 937 f. Cf. *Cursor,* v. 22373 and 22381-3. The usual tradition is that Antichrist will reign three and a half years, and that Elias and Enoch will rise after three days. Cf. Bousset, *The Antichrist Legend,* p. 209, and Adso, col. 1297.

v. 952. Cf. *Cursor,* 22400 for reference to Gregory.

VII. Appendix

The Short Latin Text of the *Revelations*

The following short version of the *Revelations* is transcribed from St. John's College, Oxford, MS. CXXVIII, (J), fol. 217 b-223 a, a MS. of the beginning of the eleventh century.[1] This text preserves several readings of the earliest version, represented in Sackur's critical text, which later copies have altered. Occasional corruptions in a word or phrase have crept in, and a few corrections, in the same hand which wrote the text, have been introduced. The text is written in a large, clear style, with an illuminated initial letter and occasional capitals stroked with green.

[1] Cf. Coxe, *Cat. Codicum MSS. qui in Collegiis Aulisque Oxonensibus hodie adservantur,* II, p. 38. My sincere thanks are due to W. Stevenson, Esq., Librarian of St. John's College, for permission to transcribe this text.

Variant readings are added from Bodl. MS. 163 (S.C. 2016) (B), fol. 245 a-248 b, and from Rawl. Poet. 241 (S.C. 14732) (P), pp. 189-195.[2] B, a copy of the first half of the twelfth century, stands somewhat apart from the other MSS. of the text, being slightly abridged at the beginning and at the end, and offering several independent emendations. J and B have a few readings in common which do not appear in other MSS., as, for example, *tribulationem* for *tribulationes* (p. 200) and *fulgore* for *sulphore* (p. 201). But J is much more closely allied to P, a good representative text of the *Revelations,* dating from the second half of the thirteenth century. With the exception of B, the variations among MSS. of the short text are few in number and of small importance.

[fol. 217^{b}] Incipit Liber Be*atus* methodi Ep*iscop*i Aeccl*esi*ae Patherensis et Martyris Chr*ist*i De Principio sec*u*li. Et inter regna gentium. Et de Fine Seculo*rum.*[1]

Sciendum namq*ue* est nobis fr*at*res k*arissi*mi. quomodo in principio creauit d*eu*s cęlu*m* & t*erra*m. et p*er* ipsu*m* o*mn*ia creata s*unt*. & q*uo*mod*o* fec*it* homine*m*. & aductore*m* simile*m* sibi.[2] & posuit eos in paradyso. & uocauit no*min*a eo*rum* Adam. & Euam. q*ui* postea serpentino dolo decepti. eiecti s*unt* uirgines de paradyso. Anno aute*m* tricessimo[3] postqua*m* eiecti s*unt* dę paradyso. genueru*nt* Caim primogenitu*m*. & sororem ei*us*[4] Chalmanan.[5] et post tricesimo sec*un*do[6] anno genuer*unt* Abel. & sorore*m* ei*us*[7] Delboran.[8] Anno [fol. 218^{a}] centesimo tricesimo[9] uite Adę. occidit Cain f*rat*rem suu*m* Abel. & posuit manu*m* sua*m*[10] sup*er* eum. Anno aut*em* tri-

[2] Cf. Madan, *A Summary Catalogue of Western Manuscripts in the Bodleian Library,* Oxford, 1895, III, p. 338.

1 Incipit libellus Bemetoli que*m* beat*us* Jeronim*us* de greco in latinu*m* tr*an*stulit. vel co*m*posuit. B. In nomine d*omi*ni ihesu Chr*ist*i Incip*it* liber Metodii ep*isc*opi eccl*es*iae pate*rn*is & martyris Chr*ist*i que*m* de hebreo & greco sermone i*n* latinu*m* transferre curauit. i*d est* de principio seculi. regna gentiu*m* & finem seculo*rum.* Quem illustris uiroru*m* beatus jerony*mus* in opusculis suis collaudauit. P. 2 *sibi* similem P. 3 XV P. 4 sua*m* P. 5 Calmanan P. 6 xxxij P. 7 suam P. 8 delboram P. 9 cxxx P. 10 cen-

tesimo & trigesimo [11] uitae Adę. nat*us* e*st* ei filius no*mi*ne Seth. ad ei*us* similitudine*m*. uir gigas. & magn*us*. Peperit postea Adam Eua [12] filios & filias. Anno sexcentesimo [13] uitę Adę ceperu*n*t filii Caim abuti uxorib*us* f*ratru*m suo*rum* in fornicationib*us* nimis. Octingentesimo [14] u*er*o anno uitę Adę dilatate s*unt* fornicationes sup*er* te*rr*am [15] nimis. & immunditię a filiis Caim. Anno [16] aut*em* nonagentesimo & trigesimo.[17] mortuus e*st* Adam. & sepultus est in hebron [18] in [19] p*r*imo miliario [20] sec*u*li. Tunc disuinctę [21] s*unt* generationes Seth. a generationib*us* [22] Caim.[23] et abstulit Seth generatione*m* sua*m* [24] co*n*tra oriente*m* in q*u*endam [25] monte*m*. q*u*i erat p*r*oxim*us* paradyso. Habitauit q*u*oq*ue* Caim & eius cognatio [26] ubi nefand*um* f*rat*ricidiu*m* p*er*petr*a*uit. id [27] est [27] in india.[28] in [27] eode*m* loco delicia*rum*. ubi prim*us* ipse Caim co*n*didit ciuitate*m*. cui*us* uocabul*um* imposuit effrem. & hęc [32] p*r*ima facta e*st* ante deluuiu*m*.

Quadragesimo [33] aute*m* anno te*m*pore Jareth.[34] transiuit primu*m* miliariu*m* sec*u*li. Trecentesimo & q*u*adragesimo [35] anno uitę Jareth. in sec*un*do miliario sec*u*li [36] fuer*unt* [37] uiri malefici & artis pessime inventores de filiis Caim. & o*mn*is [38] i*m*mundicie. et spurcicie. id e*st* obal. & tobal.[39] filii lamech [40] cęci, qui fuit primus [41] cęc*us*. q*u*i int*er*fec*it* Caim. Isti [42] inuenerun*t* primi [43] op*er*a ferri. et aeris. & auri. & argenti molliendi. & ipsi p*r*imit*er* adinuenerun*t* [44] o*mn*es artes musicas.[45] Post [46] annos autem septingentos [47] uitę Jareth sec*un*do [48] miliario.[49] coepit [50] multa malicia peior [51] p*r*iore crescere sup*er* terra*m* [fol. 218b] que a nobis & negligenda sit & nec dicenda. Tunc co*n*cupierunt filii d*e*i filias hominu*m*.[53] irat*us*q*ue* e*st* [54] d*omi*-

omitted P. 11 ccc & xxx P. 12 Postea genuerunt Ad. & E. P. 13 Anno autem dc P. 14 DCCC P. 15 super terram *before* fornicationes P. 16 B *begins*. 17 dcccc & tricesimo B. DCCCC & XXX P. 18 ebron B P. 19 *omitted* B. 20 millenario P. 21 diuise B P. 22 generatione B P. 23 Cain, Set B. 24 suam gen. B. 25 quemdam P. 26 Cain u*er*o & ei*us* cognacio hab. B. 27 *omitted* P. 28 invidia P. 29 *omitted* B. 30 cui B P. 31 B *adds* id *est* damascu*m* *with* ipsa e*st* *written above* id e*st*. 32 hec i*psa* B hec est prima civitas f. P. 33 XL B P. 34 *After* Jareth B *omits to* in secundo. 35 XL P. 36 *om.* P. 37 fuere tunc B. 38 *om.* B. 39 Tubal B. 40 *om.* B. 41 *before* fuit B. 42 Isti p*r*imiter B isti e*ni*m P. 43 *om.* B. 44 inuenerunt B P. 45 auri & argenti & aeris molendi et omnes musicas artes ipsi inv. B. 46 aute*m* *added* B. 47 septingentis *corrected to* septingentos J. dcc B. 48 in *before* secundo P. 49 seculi *added* P. 50 cep*er*unt P. 51 peior & crescere B. 52 nobis sit neg. & non dic. B. nec legenda nec dic. sunt P. 53 B *adds* Interfecto abel ab cain. genuit adam postea seth. Vnde ipse inquit. Possedi homine*m* p*er* d*eu*m. P*er* filios na*mque* dei

n*us* d*eus*. & dolore cordis tactus dixit. Pęnitet me q*uo*d hominem feci sup*er* t*er*ra.[55] Non p*er*manebit sp*iritu*s m*eus* in ho*mine*. p*er* eo q*uo*d caro est.[55] Post hęc ingressi s*unt* filii d*e*i ad filias hominu*m*. genueru*n*tq*ue* ex eis gigantes sup*er* t*er*ra*m*. & facti s*unt* atrocissimi[56] sup*er* cunctos ho*min*es qui habitant t*er*ra*m*. Et t*unc* p*re*cep*it* d*omi*n*us* noe. ut faceret sibi archa*m*.[57] & induceret uxore*m* eiu*s* & tres filios cum uxoribus e*orum*. quos reseruauit in archa. in undatione[58] diluuii. & factu*m* est diluuiu*m* sup*er* omne*m* t*er*ra*m*. Et tulit Noe ex om*n*i a*nimal*ia uiuente ta*m* de uolatib*us* qua*m* & bestiis.[59] & *omn*ia q*ue* erant sup*er* t*er*ra*m* q*ue* in archa reseruata fuerant. Anno sexcentesimo[60] primo egressus est noe de archa[61] cu*m* om*n*ib*us* qui[62] fuerant[63] cu*m* eo. Tunc offerebat Noe holochausta[64] do*mi*no & benedixit[65] d*eus* Noe & filiis ei*us*.

Sexcentesimo & duodecimo[66] anno uite Noe in t*er*cio miliario sec*u*li reędificare[67] cępit Noe & filii ei*us* noua*m*[68] possessione*m*[68] in terra*m*[69] & appellauer*unt* regiones[70] illas tamnon[71] sec*un*du*m* nuncupatione*m* numeri q*uo*[72] exier*unt* de archa. id est octo. Tricentesimo[73] aut*em* anno in t*er*cio miliario sec*u*li.[74] genuit Noe filiu*m* & uocauit nom*en* eius Ionitum. Anno tricentesimo & q*u*inq*u*agesimo[75] p*o*st diluuiu*m* dedit Noe eocham[76] id est orient*em*. in dominatione*m* filii sui Toniti. & mortuus est Noe [fol. 219[a]] cum completi fuissent dies[77] ei*us*.[78] fuer*unt* anni nongenti q*u*inquaginta. Post obitu*m* Noe uener*unt* filii ei*us* in t*er*cio miliario[79] annoru*m*[80]

tota*m* p*r*ogenie*m* seth accepimus. a q*u*ib*us* nuncupabulu*m* su*m*psit. P*er* filias uero hominu*m* cognatione*m* cain intelligenda*m* (*added above*) credimus. Int*er*dictu*m* na*m*q*ue* fuerat a d*omi*no ut nemo sibi copulasset aliqua*m*. nisi de sua tantum sobole. Q*uo*d illi transgredientes irat*us* est d*omi*nus & dolore cordis tact*us* int*r*insec*us* dixit: Penitet me homine*m* fecisse. 54 *om.* P. 55 super terra *om.* P. B *adds* Non ideo dixit penitet ut alcui*us* op*er*is d*eu*m peniteret. s*ed* admodum alicui*us* faciendi*s* aliq*u*id unde eu*m* peniteret. quod postea destruit. Ac sic diceret. Ita delebo homine*m* que*m* creaui. B *omits text as far as* Et tunc. 56 *before* caro P. 56 grossissi*mi* P. 57 B *reads* Igitur p*r*ecepit d. noe ut sibi archa*m* faceret. Legi*tur* archa fuisse facta c*entum* annis. B *omits as far as* Anno sexcentesimo primo. 58 in inundatione P. 59 de bestiis P. 60 DC P. 61 ad archam P. 62 que B P. 63 fuerunt B. 64 holocaustum B. 65 benedexitq*ue* B. 66 XII P. 67 edificare B. 68 *after* Noe. P. 69 t*er*ra B P. B *omits rest of sentence.* 70 *om.* P. 71 tam no*mi*na P. 72 q*u*i P. 73 Tricesimo uero B. 74 B *adds* post deluuiu*m*. 75 Tric. & 1 anno B. ccc. & quin. P. 76 eoam terr*am* B. t*er*ram eocham P. 77 B *adds* uite. 78 B *reads after* eius, scilicet anni d. cccc. l. d cccc & l P. 79 terciu*m* miliariu*m* B. 80 *om.* B.

seculi & descender*unt* in t*erram* sannaar. & ceperunt ędificare sibi [81] turrim cui*us* cacum*en* p*er*tingeret [82] usq*ue* ad cęlum [83] & illic diuisit d*eus* ira sua [84] q*uod* facere ceperant. & disp*er*si s*unt* sup*er* facie*m* totius terre [85] & diuisi s*unt* sup*er* om*n*em t*erram*. Jonitus aute*m* filius Noe introiuit in [86] terr*am* [87] eocham. id est oriente*m* unde sol orit*ur*. & habitauit ibi. & accepit a d*eo* sapientia*m*. & om*n*em [88] astronomia*m*. & sydera cęli ille inuenit.[89] Sem [90] filius Noe accep*it* t*erram* asię. Cham [91] t*erram* meridiana*m* quod [92] e*st* pars australis usq*ue* ad occidente*m*. Japhet introiuit c*on*tra aq*ui*lone*m* usq*ue* ad oceanu*m* mare. & diuisi s*unt* in om*n*em t*erram*. Jonitus filius Noe ipse [94] erudiu*it* [95] Nebroth, uiru*m* gigante*m* & robustu*m* uenatore*m*. & ipse Nebroth post diluuiu*m* ędificauit turrim quę nuncupata e*st* babylonia.[97] Anno septingesimo [98] in t*er*cio miliario [99] ędificata est babylonia magna.[100] Post hęc aute*m* [1] fecerunt [2] sibi [3] rege*m* filii [3] cham.[3] cui nom*en* fuit [4] Pontibus.[5] qui tenuit puntu*m*. & ex eo [7] accepit nom*en*. Postea miser*unt* filii Japhet ad Jonitu*m* uiros & artifices [8] architectonię [9] c*on*structores.[10] & uener*unt* in eocha*m* [11] ad Jonitu*m*. & ędificauer*unt* illi [12] ciuitate*m* quę nuncupata [13] e*st* Jonita. Et [14] erat pax int*er* regnum Nebroth. & regnum pontibum [15] filii cham. qui [16] c*on*tra se inuice*m* [17] rebellare [18] ceper*unt*. Audito [19] Jonitus scripsit ep*isto*lam ad Nebroth q*ui* tenebat Babylonia*m*. Hoc [20] erat scriptu*m*. quod [21] regnu*m* filio*rum* Japhet. hinc [22] incipit delere regnu*m* [fol. 219ᵇ] filio*rum* Cham. Hęc p*r*imu*m* [23] certamina apparuer*unt* int*er* regna & regna. sup*er* t*erram*.

Anno octauo [24] in iiii [25] miliario [26] *seculi* se*mper* pugnabant utrinq*ue* [27] pugna.[28] & uictu*m* e*st* regnu*m* [29] adu*er*sus [30] regnu*m* Nebroth [31]

81 cep*er*untq*ue* ibi B. ibi P. 82 p*er*ting*er*at P. 83 celos B. 84 iram suam P. *after* sua, B *adds* super eos q*ui* hoc facere cep. 85 B *omits rest of sentence.* 86 *om.* B. 87 terra*m* orientale*m* habitauitq*ue* B. 88 *om.* B. 89 adinuenit *after* astronomiam. ille nouit B. 90 autem *added* B. 91 Ca*m* uero B. 92 que B P. 93 super B. 94 f. N. ipse *om.* B. 95 *written in margin* J. B P *read* genuit. J *nearer original.* Cf. Sackur, p. 64. 96 qui *for* & ipse N. B. 97 prim*us* edificauit babiloniam B. 98 Dcc B P. 99 *seculi* *added* B. 100 B *adds* Et erat pax . . . Cam. Cf. *text below.*

1 *om.* B. 2 interfecerunt B. 3 *om.* B. 4 erat B. 5 Pontubus B. Pontum B P. 7 ab eo *after* nomen. B. 8 artis *added* B. 9 architectono P. 10 structores B. 11 eoa*m* terra*m* B. 12 illic B. 13 uocata B. 14 *added above;* cf. n. 100 B. 15 pontibus P. 16 Dehinc B. inuicem sc P. 18 bellare B. 19 hoc *added* B. Audiuit P. 20 in qua B. 21 quia B P. 22 hic B P. 23 prima B. primo P. 24 VIII B P. 25 q*uarto* B P. 26 anno*rum* *added* P. 27 uirili B. 28 pungna P. 29 Cham *added* B P. 30 a B. 31 B P *add* Et

principatu*m* usq*ue* ad cucisheresde*m* [32] rege*m*. qui genuit heresde*m* [33] Heresdes aut*em* ipse [34] *con*cremauit regnu*m* cham. & captiuauit om*n*is q*ui* erant habitantes. iebuseos. & amorreos. palestinos. & afros.[35] q*ui* erant ad occidente*m*. Postea heresdes genuit cusdrom [36] rege*m*. Congregauer*unt* aut*em* [37] se filii Cham trecenti xx [38] milia peditu*m* [39] & uener*unt* in regnu*m* q*uo*d fuit Joniti. ut debellarent ipsu*m*. & p*re*liarentur cu*m* rege Cusdro. Audiens aut*em* [40] Cusdro.[41] dimisit eos [42] usq*ue*. du*m* transirent [43] fluuiu*m* tygre*m*. Misit [44] Cusdro rex [45] suu*m* exercitu*m* cu*m* elephantib*us*. & int*er*fecit [46] eos om*n*es. & no*n* remansit ex eis quisqu*am*. Ex [47] tunc amaricata *sunt* regna *con*tra [48] se inuice*m*.[49]

Vicesimo. V [50] anno in V [50] miliario sec*u*li. descendit Samisab [51] rex de ocham [52] cu*m* exercitu magno. & depopulauit multas [53] ciuitates septuaginta & viii.[54] regni [55] illius.[56] & *per*transiuit in [57] t*er*ciu*m* regnu*m* [58] indoru*m*. Postqua*m* [59] de india fuit reu*er*sus. uenit in arabia*m*. & p*er*ex*it* in desertu*m* sabaa.[60] in t*er*ra*m* hismahelita*rum* & posuit ibi castra in t*er*ra filior*um* hismahel. ibiq*ue* deuict*us* e*st* samisab [61] rex [61] a sarracenis. & cecider*unt* [62] multa milia. & fuger*unt*.[63] & tunc primitus exier*unt* filii hismahel de heremo bella [64] certare, & introier*unt* in [65] regna [66] gentiu*m*. sec*un*d*um* q*uo*d *pro*misit [67] d*eus* [68] hismaheli. q*uo*d e [69] regione fr*atu*m su*orum* figeret [70] tabernacula.[71] [fol. 220ᵃ] Erant [72] castra eo*rum* multitudo [73] nimia.[73] ceper*unt*que [74] pugnare [75] *con*tra t*er*ra*m* orientale*m* [76] & meridiana*m*. ceper*unt*que.[77] desolare urbes. & fecer*unt* [77] sibi [77] nauigia [77] & uener*unt* usq*ue*. in regiones occidentales [78] p*ro*pe roma*m*. & dominati *sunt* terris [79] eo t*em*pore. Vnde corpora [80] edebant & carnes camelo*rum*.

obtinuit regnum Nebroth. 32 te*m*p*us* (?) *for* cucis B. cunctu*m* heresdem P. J *evidently corrupt.* Cucis heresdem *may be confusion of* Chuzimisdem *and* Eresdem, cf. Sackur, p. 65. 33 *clause om.* B. 34 *om.* P. 35 astros B. 36 cusdrum B. 37 *om.* P. 38 cccxx B P. 39 B *omits to* & preliarentur. 40 *om.* P. 41 Cusdrus B. 42 venire *added* B. 43 transissent B. 44 Tunc misit B. 45 *om.* B. 46 interfec*er*unt P. 47 Et B P. 48 int*er* P. 49 adinuicem B P. 50 quinto P. 51 sabissaba B. Samilab P. 52 eoa B. eocham P. 53 *after* ciuitates B. 54 id *est* LXX & VIII B. octo P. 55 regiones B P. 56 *om.* B. 57 usq*ue* ad B. 58 regno t*er*cio P. 59 aut*em* *added* B. 60 saba B P. 61 *om.* B. rex samilab P. 62 ibi *added* B. 63 qua*m* plures *added* B. 64 bellis B. 65 *om.* B. 66 regnu*m* B. 67 p*ro*miserat B. 68 d*ominus* B. 69 ex P. 70 figerent B. 71 ei*us* *added* B. 72 erunt B. 73 *om.* magna *added* B. nimia mult. P. 74 incipientq*ue* B. 75 pungnare P. 76 orient ter. B. 77 *om.* B. 78 ad occidentaliu*m* B. 79 turris P. 80 im-

& bibebant sanquinem iumentorum mixto lacte. feceruntque [81] sibi [82] de [83] ipsis [83] quattuor principes. Oreb. & Zeb. et Zebee [84] & Salmana. Cunque introissent super filios israel. percussit eos [85] dominus ibidem & tradidit eos in manus Gedeon hebrej filii Ioas.[86] Fuerunt autem [87] centum. XL.[88] milia. & ceciderunt ibi [89] principes eorum & persequens [90] eos Gedeon usque in eorum [91] patriam. Et liberauit deus [92] filios israhel a seruitute filiorum ismahel. Futuri autem sunt. ut sciant aliud semel.[93] & destitutam faciant [94] terram. & obtinere [95] orbes [96] terrę & [97] regiones a solis ortu usque ad occidentem. a meridie usque ad aquilonem. & usque ad romam. Et erit iugum eorum graue super ceruices gentium & non erit gens aut regnum [100] quod eos possit expugnare usque. ad numerum temporum illorum. & postea deuincuntur [1] a christianis [2] & [3] regno romanorum filii ismahel subiciuntur.[4] & erit magnificum regnum romanorum super cuncta [6] regna gentium.[7] contrita [8] fuerint a romanorum [9] imperio. Nonne [10] mille annos regnauerunt hebrei. & a romanis uicti [11] fuerunt? Babylonij. IIII milia [12] annorum [13] regnauerunt.[14] Macedonii [15] & [16] regnum parthorum [17] afflixerunt armis. Scithi et indi supplices ad [18] eos [18] fecerunt [19] afros. spanos. gallj.[20] [fol. 220ᵇ] germanos. sueui.[21] britones bellericos [22] armis adquisierunt. Tunc iterum surgent [23] filii Ismahel de heremo [24] & resistent contra regnum romanorum.

In nouissimo autem [25] sexto miliario [26] seculi. exient filii Ismahel de heremo. et erit aduentus eorum castigatio sine mensura & sine misericordia. & tradidit [27] deus in manus eorum cuncta regna gen-

mundę bestię corpora edeb. id est carnes B. eo tempore *added after* corp. P. 81 Tunc fec. B. 82 *om* P. 83 *om.* B. 84 Zebie P. 85 *after* ibidem P. 86 Ydar B. 87 ibi *added* B. 88 C. XL P. centum XL & IIII principes eorum et persecutus est eos B. 89 *after* eorum P. 90 persecutus est P. 91 *after* patriam B patriam suam P. Liberauitque dominus B. 93 Futurum uero est ut faciant aliud simile B. ut exeant adhuc semel P. 94 facient P. 95 obtineant B obtinebant P. 96 orbem B. 97 *om.* P. 98 illas *added* B. 99 ab ortu solis B. 100 regem P.

1 deuincentur B. 2 christiana gente B. 3 in *added* P. 4 subicientur filii I. regno rom. B. 5 magnificatur P. 6 omnia B. 7 cum *added* B P. 8 contrite B. 9 romano B. 10 *sentence om.* B. nonem annos P. 11 deuicta *with* de *deleted* J. 12 *om.* B. 13 annis B. 14 B *adds* & ipsi a romanis afflicti fuerunt. 15 Macedones B. 16 *om.* P. 17 B *adds* & sithyos. 18 *om.* B. fuerunt B. 20 gallos B P. suavos B P. 22 bellicosos B. babiliricos P. 23 surexerunt P. 24 *rest as far as* & erit *om.* B. 25 *et added* P. 26 annorum *added* P. 27 tradet B. 28 sunt B P. uel sumus *written above* B.

tium. propter peccata & scelera quę operati sumus [28] contra dei [29] precepta. Itaque [30] tradidit nos deus [31] in manus barbarorum. quia obliti sumus precepta domini [32] propterea [33] tradidit nos pollutis barbaris. Faciunt uero Christiani multa illicita quae [34] masculant semetipsos. quod turpissimum est [35] dicendum. propterea [36] tradidit illos [37] in manus sarracenorum. Persida autem [38] erit in captiuitate & occisione [39] cappadocia in occisione & captiuitate [40] erit. Sylicia erit in iubilatione.[41] terra Syrię. erit in solitudine.[42] & habitatores eius captiui [44] ducuntur.[45] cilicia [46] similiter & habitatores eius gladio peribunt. Grecia in occisione & captiuitate erit. Affrica erit [47] similiter. Egyptii [48] & orientes. asię [49] erunt [50] sub tributo [51] graui in argento & auro [52] ponderis [53] immensi. Spania gladio periit [54] & captiui ducuntur.[55] Gallia. germania. acquitania.[56] uariis preliis deuorata. & [57] multi ex eis captiui ducuntur. Romani in occisione erunt.[58] & conuersi in fugam. & insule maris erunt in dissolutionem. Et [59] obtinebunt filii ismahel [60] introitum ab aquilone & oriente & meridie. & occidente.[61] & replebitur hierosolima de cunctis gentibus [60] qui captiuj [fol. 221ª] ducuntur.[63] & replebitur terra repromissionis [64] de omnibus. Erit [65] iugum eorum graue super omnis [66] gentes. & erunt omnia sub iugo eorum. & erunt in [67] eorum [68] tributa. & omnia ornamenta diuitum [68] eorum erunt. & que fuerunt in ęcclesiis [69] sanctorum siue aurum aut argentum. siue lapides preciosi. & omnia [70] ornamenta ęcclesiarum [71] eorum erunt. et distribuent ministeria [72] dei.[73] & sacerdotes sicut populus.[74] quia ecclesię incendio concremabuntur. & erit [75] tribulatio multa. & proiciunt [76] corpora eorum in plateis eo quod non sint [77] qui [78] sepe-

29 domini *after* precepta B. 30 Ideo B. 31 *before* nos P. 32 Et *added* P. 33 *rest of sentence om.* B. 34 eo quod P. 35 ad *added* B P. 36 *rest of sentence om.* B. 37 eos P. 38 *om.* B P. 39 *rest to* terra Syrie *om.* P. 40 captiu. & occis. B. 41 in ululatione erit B. 42 habitans P. 43 *before* habit B. 44 *after* ducuntur P. 45 ducentur & *below also* B P. 46 Sesilia P. 47 *om.* B. 48 Egiptus B. 49 & asia B. 50 *after* tributo B. 51 *after* graui P. 52 auro et argento B. 53 pondere P. 54 peribit B P. 55 B *adds* habitatores eius. Romani . . . fugam (cf. *below*) *written here and then deleted* P. 56 uel Agathonia *written above* B. 57 *om.* P. 58 *rest of sentence om.* B. 59 Quod et P. 60 tenebit ismahel B. 61 ab orient. & occid. & a merid. ab aquil. B. 62 *rest of sentence om.* B. 63 ducentur P. 64 re *erased* P. 65 Et erit B P. 66 *om.* B. 67 *om.* P. 68 sub iugo eorum tributo & omnia diuitum ornamenta B. 69 ecclesia B. 70 *om.* B. 71 *before* orna. B. et diuitum *added* P. 72 destruent monasteria B. 73 *om.* B. 74 populi B P. erunt *added* P. 75 Eritque B. 76 proicient B P. *also in* J *but corrected to present tense.* 77 est P. 78 eos *added* B. 79 uocabitur B P. 80

liant. & erit it*er* sarraceno*rum* a mari usq*ue* ad mare. & er*unt* regiones sine uia. & uocat*ur*[79] uia[80] eo*rum* uia angustię. & gradiuntur[81] simul seruientes[82] & seniores. diuites & paup*er*es cu*m* afflictione &[83] gemitu[83] dicent.[84] Beati illi s*unt*[85] q*ui* de hac luce[86] nos p*r*ocesser*unt*. Hoc beatus Paulus[87] ap*o*s*t*ol*us* p*r*edixit.[88] Cu*m* uenerit descessio[89] primu*m*. & reuelat*us* fuerit h*o*m*o* peccati. filius p*er*ditionis.[90] Quid[91] est aliud nisi[92] discessio &[93] disciplina qua corripientur uni*uer*si habitatores t*er*re. a filiis ismahelis? P*r*opt*er*ea onagru*m*[94] d*eus* appellauit ismahele*m* patre*m* illo*rum*[95] dicente p*r*oph*et*a. Onagri & capre. & desertu*m* scilicet. & om*n*em specie*m* bestiaru*m* sup*er* grege*m* est rapiens. P*r*opt*er*[96] hoc in dissolutione*m*[97] tradent[98] omne*m* t*er*ra*m*. & er*unt* urbes multe[99] destrvctę.[100] Non[1] *sunt*[2] h*o*m*ines*[3] sicut alię gentes. sed sunt filii[4] de heremo uenturi. Sunt[5] hominib*us*[6] odibiles. Audi imitatione*m*[7] ipso*rum*.[8] q*u*ando de heremo exituri fuerunt.[9] Mulieres habentes in uteris partus. sinul[10] int*er*ficient gladio.[11] Sac*er*dotes.[12] in locis *sanctorum* int*er*ficient. in ęcclesiis[13] [fol. 221b] *sanctorum* concul-cent[14] cu*m* mulierib*us*. & sacrata[15] ęccl*esia*r*um* uestim*en*ta[16] induent[17] ipsi.[18] & uxores eo*rum*.[19] Jum*en*ta eo*rum*[20] ad sepulchra *sanctorum* er*unt*.[21] tanqua*m* ad p*r*esepia. &[22] erit tribulatio magna sup*er* chr*is*tianos. qui habitant[23] sup*er*[24] t*er*ra*m*. & t*un*c apparebunt fidelis q*ui* *sunt* in Chr*isto* credituri. Non[26] p*r*opt*er*ea misit d*eus* has tribulationes super[27] Chr*ist*ianos.[27] ut iusti[28] deleant*ur* qui[29] in Ch*risto* s*unt* credituri. sed ut manifestent*ur* q*ui* in ipso er*unt* fidelissimi credituri. sed[30] sic*ut* ipsa ueritas dicit. Beati estis cu*m* p*er*secuti uos fuerint p*r*opt*er* nome*n* meu*m*. et reliq*ua*.[31] Sic[32]

om. B. 81 gradientur B P. J *corrects future to present.* 82 iuenes B. 83 *om.* B. 84 dicentes B. 85 *om.* P. *before* ille B. 86 uita B. 87 *om.* B. *after* apost. P. 88 dixit B P. 89 dissensio B P. *also below.* 90 B *adds* qui aduersat*ur* & extollit*ur* sup*er* omne q*u*od dicit*ur* d*eus* & cęt*er*a. 91 non *added* P. 92 *om.* B. 93 nisi B. 94 *after* illorum B. 95 B *omits to* propter. 96 Propt*er*a B. 97 disolatione*m* B P. 98 *after preceding* hoc B. 99 *before* urbes P. 100 desertę B.

1 eni*m* *added* B. 2 illi *added* P. 3 isti *added* B. 4 *om.* B. 5 & erunt B. *om* P. 6 *after* odib. B. 7 quoque *added* P. 8 eo*rum* P. 9 Audi q*u*id facient du*m* de here. exit*u*ri sunt B. sunt P. 10 similit*er* B. 11 *before* interf. B. 12 Sacerd. . . . sanct. *om.* B. 13 ecclesia B. 14 concumbent *after* mulier. B. concubent P. 15 sac*r*is B. 16 uestib*us* B. 17 se *added* B. 18 *om.* B. 19 suas B. 20 ligati sunt *added* B. ligabunt P. 21 *om.* B. 22 *om.* P. 23 erunt B. 24 *om.* P. 25 *after* Christo B. 26 enim *added* B. 27 *om.* B. 28 isti P. 29 sed ut q*u*i in ipso *sunt* fidel. credit*u*ri manifestent*ur* B. 30 *om.* B P. 31 cęt*er*a B. 32 sicut P. 33 *sunt* B. 34 prophetis

enim persecuti fuerunt [33] prophetas.[34] qui fuerunt ante uos. Sed qui perseuerauerit usque in finem. hic saluus erit. Et post tribulationem [35] dierum que facte erunt [36] a filiis ismahel. & dissoluta [37] erit omnis terra ab eis. & fuerunt [38] amicti ornamentis. auro [39] & purpura. & splendidis uestimentis [40] tanquam sponsi dicentes, nequaquam se possunt [41] eripere Christiani de manibus nostris. & gloriantes [42] in suis [43] uictoriis & dicentes.[44] ecce uicimus terram in fortitudine nostra. & quę [45] habitant in ea. Tunc recordabitur dominus deus secundum [46] magnam [46] misericordiam [47] suam qua [48] promisit diligentibus [49] se. & qui in Christo sunt credituri. & liberabit eos de manu [50] sarracenorum. Surget autem rex [51] Christianorum & preliabit cum eis. & occidet [52] eos gladio. & captiuas ducet [53] mulieres eorum. & infantes eorum interibit.[54] & descendent filii Ismahel in gladium & tribulationem & afflictionem. & reddet illis deus [55] mala que ipsi [56] aliis fecerunt. & irruet [57] super [58] eos malitia.[59] septies tantum. quantum in aliis gesserunt. & tradet illos deus in manus Christianorum. & erit regnum Christianorum [60] exaltatum [61] super omnia regna. & imponent [62] Christiani iugum [63] super eos graue. & erunt serui ipsi [64] qui remanent.[65] [fol. 222ᵃ] & tunc pacificabitur terra. que ab eis fuerat destructa. & qui captiuati [66] fuerunt [67] ab eis. reuertentur [68] in terram suam. & multiplicabuntur homines [69] super terram. Et erit indignatio magna regi romanorum super eos qui Christum negauerunt.[70] Aegyptii [71] et Arabis. Christum negauerunt. & erit pax et tranquillitas magna super terram qualis non fuit antea. nec erit [72] similis post illam. pro [73] eo quod in nouissimo [73] fine seculorum erit.

& erit lęticia & [74] pax [74] super omnem terram & requiescet [75] a tribulationibus [76] suis.[77] Cum fuerit pax & tranquillitas atque

corrected J. 35 tribulationes P. 36 facta erit B, post *added before* facta B. 37 disolata B. 38 erunt B. 39 ex auro & argento B. 40 uestibus P. 41 possint *corrected* J. 42 gloriabuntur B. 43 *after* uict. B. 44 dicent B. 45 omnes qui B P. 46 *om.* B. 47 misericordię suę B. 48 quam B P. 49 diligent . . . credituri *om.* B. 50 manibus P. 51 gens B. 52 occident B. 53 ducent B. 54 interficient B. interibunt P. 55 dominus B. 56 *om.* B. et *added* B. 57 quasi ymber *added* P. 58 in P. 59 calamitas B. quam eorum *added* P. 60 eorum B. 61 *before* regna B. 62 ponent B. 63 *after* eos P. 64 *om.* B. 65 remanebunt B. 66 captiui B. 67 fuerant B. 68 *before* ab B. *after* suam P. 69 multitudo hominum B. 70 denegauerunt P. 71 Aegyptii . . . negav. *om.* B. 72 *after* illam B. 73 *om.* B. 74 *om.* B. 75 requiescunt P. requiescient B. 76 laboribus B. 77 B *adds* hęc *est* illa pax de qua dicit apostolus. 78

securitas.[78] *tunc* [79] repentin*us* interit*us* & er*un*t h*omin*es in dieb*us* [80] illis. sicut erant in dieb*us* noe. edentes.[81] bibentes. lętantes.[82] nubentes.[82] & [83] nuptias tradentes. & n*on* erit in corde e*orum* [84] timor. Ita erit aduentus gog & magog. Et cu*m* fuerit [85] ita [86] pax. tunc reserabuntur [87] portę caspię in laterib*us* aquilonis. & gentes ille [88] cum gog & magog.[89] & concu*t*ietur [90] omnis t*er*ra per timore eoru*m*.[91] expauescent [92] o*mn*es h*omin*es. qui [93] habitant sup*er* facie*m* totius t*er*rę.[93] & abscondent se in montib*us*. & in speluncis a *con*spectu eo*rum*. Ex p*ro*genie eni*m* s*un*t Iaphet. & [94] exeuntes de transubera [95] aquilonis. Tales [96] igit*ur*.[96] ut [97] carnes hominum comedant.[98] & serpentes. & ium*en*ta. mulieres cu*m* paruulis manducent.[99] & nullus [100] e*st* [1] q*ui* possit expugnare illos.[2] & [3] post VII annos te*mporum* illo*rum* cu*m* co*m*prehenderint [5] ciuitat*em* Iosephen.[6] immittet d*omi*n*us* unu*m* [7] de [8] principib*us* suis & percutiet eos cu*m* fulgore [9] & igne sub uno mom*en*to. Et ueniet imp*er*ator greco*rum*. & sedebit in hier*usa*lem VII annis. & [fol. 222[b]] t*un*c apparebit fili*us* p*er*ditionis. q*ui* dicit*ur* antich*ristus*. Nascetur aut*em* in gorazaim.[10] nutrietur in bethsaida. & regnabit in capharnaum. P*ro*pt*er*ea [11] dixit d*ominus* in euangelio. Ve ti*bi* gorazaim. ue tibi bethsaida. ue tibi capharnum. Si [12] usq*ue* ad cę*lum* exaltaberis. usq*ue* in infernu*m* demergeris. Postea ascendet rex romano*rum* & greco*rum* in golgotha in quo loco [13] d*ominus* pro nobis [14] mort*em* & crucis patibulu*m* [15] sustinere dignatus [16] fuit.[16] Tollet rex romano*rum* de capite suo corona*m*.[17] & ponet ea*m* sup*er* ceruice*m* [18] suam. & expandet manus suas ad celu*m* et tradet sp*iritu*m suu*m* d*eo* rex romano*rum*. & tunc apparebit signu*m* crucis in cęlo. Post hęc ueniet filius p*er*ditionis. & [19] putabit [20] se quasi [21] ut sit d*eus*.[21] & faciet signa & p*ro*digia

secura tranquillitas B. 79 ueniet *added* B. 80 uidentibus B. 81 et *added* B P. 82 *om.* B. et *after* nubentes P. 83 ad *added* B. 84 sicut *added* P. 85 *after* pax P. 86 illa B. 87 desolabitur B. 88 surgent *added* B. 89 uenient *added* P. 90 concuetur J, *with* ti *in margin.* 91 et *added* B P. 92 eos *added* B. 93 habitantes in terra*m* B. 94 *om.* P. 95 plaga B. 96 *om.* B. 97 *om.* B P. 98 comedent B. coedent P. 99 manducabant B P. 100 n*on* P.

1 erit B. 2 eos B. 3 *om.* B. 4 *om.* B P. 5 co*mpre*hendent P. comprehenderunt *with* ru *deleted* B. 6 et *added* B. Et tunc mittet P. 7 un*us* P. 8 ex B. 9 fulgure B. shurfure P. 10 corozaim, *below also* B P. et *added* B. 11 Propt . . . dominus *om.* B *adds* Unde. 12 Q*ua*si B. 13 in eo loco quo P. 14 pro nobis *before* dominus B. crucem et mortem *after* domin. P. 15 mortem crucis B. 16 voluit B. Et tunc *added* B. 17 *before* de B P. 18 crucem P. 19 *om.* P. 20 putans se quasi sit deus P. 21 esse d*eu*m B. *After*

multa super terram. ut ceci uideant. claudi ambulent.[22] surdi audiant. mortui quasi [23] resurgant.[24] etiam si fieri potest. ut electi in errorem deducantur. Ingredietur autem in hierusalem & sedebit in templo dei [25] putat [26] se quasi ut deus sit.[26] & erit exaltatum cor eius nimis cum sit homo ex uiri semine filius mulieris de tribu dan.[27] Et [27*] erit fallax & [28] mendax [28] & [29] fraudulentia seducet multos. Post hęc [30] mittet dominus duos famulos sincerissimos. Enoch & Elijam, qui in eius testimonio reseruati fuerant [31] ad arguendum ipsum inimicum. Et [32] erunt nouissimi primi & erunt credituri iudęi. Helyas autem & Enoch [fol. 223[a]] arguent eum coram omni populo. & ostendent eum mendacem esse [33] atque [34] fallacem & confusum. Videntes [35] autem cunctę gentes mendacium ipsum preferentem & a sanctis dei confusum.[35] & tunc iudęi credituri erunt.[36] & ex omni tribu [38] israel erunt interfecti pro Christo. C. XL. IIII. milia in diebus illis. Tunc antichristus fuore repletus. iubet [39] sanctos dei interficere.[40] & qui eis fuerunt [41] credituri. & tunc ueniet dominus noster ihesus [42] christus [42] filius dei [43] in nubibus cęli cum agminibus angelorum & gloria cęlesti. Statim [44] interfecto antichristo [45] bestia & inimico seductore [46] gladio oris sui. & [47] qui illi consenerunt.[48] & erit consummatio seculi. & erit iudicium ubi erunt milia milium angelorum & decies centena milia archangelorum cherubin & [49] seraphin.[50] Ibi sanctorum agmina prophetarum. patriarcharum. apostolorum. martyrum confessorum. uirginum.[51] Ibi autem [52] iusti [53] & peccatores reddent rationem ante conspectum domini [54] pro ut gessit unusquisque.[55] Iusti [56] autem separabuntur ab impiis. iusti [57] fulgebunt sicut sol. seguentes agnum [58] uitę. & regem cęli.

deus P *inserts* et erit exaltatum . . . dan (cf. *below*). 22 ambulant P. 23 *om.* B. 24 B *adds* Quod & tunc temporis uix electi facere poterunt. 25 domini B. 26 putans quasi sit deus B P. 27 P *inserts* & faciet signa . . . deducantur. (Cf. n. 21). 27* uirili B. 28 *om.* P. 29 sua *added* B. 30 *om.* B 31 sunt reseruati B. et *added* P. 32 tunc *added* B P. 33 *om.* P. 34 *et* P. 35 Videntes . . . confusum *om.* B. 36 *before* iudei P. 37 *om.* P. 38 filiorum *added* P. 39 iubebit B P. 40 interfici P. 41 sunt P. 42 *before* dominus B. 43 uiui *added* B P. 44 & statim B. 45 Antichristum B. 46 bestiam & inimicum & seductorem B. 47 *om.* P. 48 *before* illi B. 49 ac B. 50 aderunt *added* B. 51 & confessorum & uirginum & omnium sanctorum B. 52 *om.* B. 53 impii B. 54 *phrase om.* B. 55 quisque gessit B. 55 *alters conclusion;* & separabuntur ab invicem. Iusti ibunt in uitam ęternam. impii autem in penam. de qua nos eripere dignetur qui pro nobis crucifixus fuit. & mortuus est & sepultus. cui cum patre sanctoque spiritu est omnis

uidentes sempe*r* claritate*m* de*i* in cęlis & [59] cu*m* ang*e*lis sociabuntur im pe*r*petuu*m*. Impii [60] autem descendent cu*m* bestia in infernu*m*. iusti aute*m* im pe*r*petuu*m* uiuent & cu*m* rege cęli sine [61] fine [61] gloriabuntur. & impii sine fine pęnam patientur. Vnde nos [62] d*omi*n*us* eripe*re* digneta*ur* q*ui* cu*m* deo [63] patre & sp*irit*u s*anct*o uiuit & regnat d*eus* pe*r* infinita sec*u*la sec*u*lo*rum*. Amen.

CHARLOTTE D'EVELYN.

honor pe*r*hennis in sec*u*la sec*u*lo*rum*. Amen. 57 u*er*o *added* P. 58 ang*e*l*u*m P. 59 *om.* P. 60 Iniusti P. 61 *om.* P. 62 *after* eripere P. 63 *om.* P. 64 *et* filio etc. P. *rest omitted.*